The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIII. New Series.—No 39. SATURDAY, SEPTEMBER 24, 1887.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10. SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—Edward Garrett, an excellent Christian writer, having a clear spiritual insight into character and motives, and whose writings afford 'food for thought,' says in one of his books :—

"It is a truth, and a very sad truth, that in the great averages of human intelligence and feeling, there is, reversing the divine order, a terrible aptitude to value those who take above those who give, those who are served above those who serve. When Jesus washing the disciples' feet had not become a sacred picture framed in the sentiment of centuries, but was an actual fact of the day, with all its little matter of fact concomitants perhaps it would have needed another Jesus to have fully understood and appreciated the incident. * * He who brings our human soul to the perfect and practical understanding of the sacred rule 'Whosoever will be great among you, shall be your minister, and whosoever of you will be the chiefest shall be servant of all' has done more for the cause of eternal freedom and progress, than he who succeeds in abrogating whole codes of unjust laws, while leaving untouched the Christlessness in which they originated."

Two young men of about equal social position begin life together the one by assuming an air of superiority and commanding the services of others; taking every thing bestowed upon him as a matter of right and for his own special and sole benefit: the other whose moral tone of character is of a much higher order chooses a meek role of life, accepts nothing but what he is fully entitled to, is willing and ready to serve others rather than be served, knows much more about serving than being served, knows more about giving than he does about receiving, yet let men deny or disguise the fact as they may, their homage is given to him who is served rather than to him who serves: and in this homage the great bulk of professing Christians join. It is just at this point where the 'mind of the Spirit,' and the mind of the professed Church of God, diverge. Those who are learning of Jesus to be meek and lowly of heart, and set a low value upon themselves and are willing to be the servant of all, should not be surprised to find that people generally accept them at their own low valuation, or perhaps even at a lower valuation. And if it does surprise them that will show pretty clearly that there is yet some pride in the heart to be rooted out. How much need we all have to be taught of God, and to learn of Him who was meek and lowly of heart!

G.

—The Ameer of Bokhara does not appear to be very happy under Russian suzerainty. A messenger despatched by him to the Sultan of Turkey with letters full of complaints against the Czar, has been arrested by the Russian authorities, and the letters have been divulged. Russia has yet something to do or undo in Bokhara, before her success there can be urged as a commendation of her possible rule in India.

—The Rev. Dr. Fairbank left in the Str. *Britannia*, this week, for Europe and America. It is 41 years since he came to India. He hopes, however, to return to India at the end of next year, proposing to spend his days here, even if at any time he should be laid aside from active mission labour. He hopes that another son will come out to join the Marathi Mission.

—Miss French, who came to India, a few years ago in connection with Dr. Cullis' Faith-work, left last week for America. Her time has been spent between the Berars and Bombay. It is hoped that she may return before long.

—Professor Alexander, of the Free Church Mission, Bombay, left in the *Britannia*, for Scotland. He wishes to fit himself better for missionary work in India, by completing some of his studies. We hope to welcome him back in due time.

—We have already noticed the Summer School at Northfield, for Bible study, held at the beginning of July last. A month later occurred the Convention held at the same place, a convocation having no very special aim except to consider the things pertaining to the Kingdom of Christ. Upon the invitation of Mr. Moody, Christian workers from all parts, even from beyond the sea came together for a week or more, to talk and pray as to the signs and needs of the times. Since 1881 the meeting has been held annually, with an interval of two years when Mr. Moody was in England. At the Convention last month, more were present than at any previous Convention. Everything is very practical about these gatherings. The Springfield paper, containing a full report of the meetings, has reached us and we have been much refreshed in reading it. Mr. Drummond appears to have added much to the interest and value of the meetings. He is evidently one who has thought out things for himself, and escaped traditional ruts. He is original, without that tendency to pride himself on his individuality and divergence from others, which too often accompanies originality.

—The annual profits of the firm of Guinness have risen in two years from £550,000 in 1885 to £850,000 and the Allsop profits from £204,000 to £350,000 in the same period. If any body fancies that this means an expansion of commerce, he makes a great mistake. The liquor trade is the enemy of legitimate commerce. England would find a market for most of her own manufactures, if it were not for the strong drink supplied the community so profusely. The earnings that should be expended in clothes, groceries, furniture, books, &c., for the family, are spent in drink, and might as well be spent in smoke, as for any good that accrues to the community. We say again, the liquor trade is the enemy of legitimate commerce. It preys upon it like a canker.

—The September number of the *Missionary Review*, edited by the Rev. R. G. Wilder, formerly of Western India, tells us of the approaching completion of the tenth year in the life of that paper. It has 2,000 paying subscribers, and the editor has been enabled to give from the proceeds $2,000 to the foreign mission cause. We regret to learn, however, that he is now suffering from "a cruel disease which is sapping his vital powers," and compels him to renounce the task of editing the *Review*. It is about to be transfered to other hands. But we are surprised to learn that Mr. Wilder, invalid as he is, proposes to come to India, with his wife and children. Notwithstanding his weak and suffering state he thinks he may find the opportunity here of telling of Jesus and his love. He says:

And yet another consideration has great influence in this connection. The hearts of our beloved wife and daughter are as much in the work in India as our own. Our wife has been a most valuable and successful worker, having special influence both with the common women and with the ladies of the palace and native chiefs. Our daughter is ready and anxious to be in the work. So long as we remain in this country in our present suffering state, they are likely to remain also. By our going with them they will soon be there, with fixed purposes to abide when we shall have finished our course.

He has decided to leave in October. His station will be Kolhapore, doubtless.

—The *Indian Messenger* is again offended with us for maintaining that it is not inconsistent with God's infinite goodness that transgressors should perish. We believe that Love is on the throne; that Love has given laws to the universe; that in the observance of these laws the utmost happiness of God's creatures is found; that the means of keeping them, and motives to keep them are abundantly supplied; that Love has provided deliverance even for sinners; that among the motives by which God seeks to recover sinners is the evidence that men reap as they sow; that there is no such thing as saving men against their wills; that the sinner only is responsible for his ruin. God willeth not that any should perish; He will have all men to be saved and to come unto the knowledge of the truth. They are not saved, because they will not what God wills. That men love darkness rather than light is sufficiently evident by the reception given to the Gospel in all lands. See Matt. 23. 37.

—The *Christian Witness* speaks of the Rev. J. R. Janney as present with Mrs. J. at the Pitman Grove Camp-meeting, New Jersey, but reports that Mrs. Janney was in very feeble health with little hope of recovery. Errnest prayer was offered for her

during the meeting. Since writing this we regret to state that intelligence has reached Bombay of the death of Mrs. Janney. For nearly nine years she has been to Bro. Janney a faithful and sympathetic helpmeet in the various stations occupied by him, in the Seamen's work at Calcutta, at Kurrachee, Egutpoora, Khundwa &c., and he and his children will deeply feel the bereavement that befals them so quickly after their arrival in America.

—The *Messenger of Light* mentions the relapse to Mahomedism of Maulvi Qadrat Ullah, who has been a professor of Christianity twelve years in connection with the C. M. S. Mission at Batala. He was head Persian teacher in the Boys' school. The Mahomedans of Batala were very jubilant over his return. At the Eed festival they made a collection on his account, amounting to Rs. 17.

—When the Chr. Ver. Ed. Soc. retired last year from the charge of the Training College and Normal School in Amritsar, it was hoped that the Chr. Miss. Society would carry on the work. We learn from the *Messenger of Light* that the C. M. S. have decided not to continue the institution. The abandonment of this College work is regarded by our contemporary as a mistake.

—The *Church Review*, a Ritualistic paper, reports progress but acknowledges that Ritualism has not yet fully accomplished her task. We invite the attention of our readers to this significant statement :—

"It must sorrowfully be admitted that the Church of England is not at present by any means ripe for intercommunion with Rome. The Catholic revival has done an enormous deal in the half-century which has just passed; but much more remains to be done. There is a sensible levelling up going on everywhere. People are beginning to accept the doctrine of sacramental grace, and we are recovering the long-laid-aside splendour of our altar worship; but we must not be in a hurry. 'He that believeth shall not make haste,' says Isaiah. The state of the Church of England to-day compared with what it was fifty years ago gives good ground for hope; but we have not yet wiped away the effects of three centuries of paramount Protestant influence. Were the Pope to-morrow to accede to all our personal claims, intercommunion would not be welcome by a majority of the bishops, clergy, and laity of the Church of England We deplore this, but it is worse than useless to deny it."

The only intercommunion that Rome consents to is *union*—with herself. As soon as our friends the Ritualists shall have purged from the English church "the effects of three centuries of paramount Protestant influence," the critical moment will have arrived. The open vernacular Bible has for three centuries let in the truth of God upon the good people of England, and the effect of this may not be destroyed in a half century. But a vast deal has been accomplished. "The long laid-aside splendour of our altar worship," takes the place of the privilege expressed in the words "they shall all be taught of God." We are not sure but that the identification of the Church of England with Rome is to be absolutely consummated. In the 18th Ch. of Revelation we have an account of the overthrow of Babylon the mother of harlots and it looks very much as though the first commercial nation of the earth were at that juncture, in some way, unified with Rome. Formerly, the Anglican Ritualists took good care not to betray to the simple the end at which they were driving, but now they are so sure of the impetus they have obtained, that they come out boldly, and admit—what they solemnly protested was far from their thoughts,—that their aim is to guide their barque into the Vatican haven.

—The party of eight missioners coming to India to conduct special services, are to leave England October 20th.

—The Editor of the *Bombay Guardian* has been suffering from a sprain caused by a fall. He is sufficiently recovered to carry on in-door work, but will perhaps be for sometime a prisoner. He is very thankful for the sompathy and help of friends, and for their prayers.

—Among our Selections we place an important report of the work of Prohibition in the State of Kansas, one of the most cheering documents we have seen for a long time. In view of such testimony we see not why people should still hold to the belief that men must have liberty of drinking, everywhere and always. This Drink is the greatest enemy of liberty in the world. Myriads of people in Kansas are to-day rejoicing that they have put away from themselves and from their children the temptation to drink, and clothed the community with liberties of the highest value.

—To "D." Should you at any time have the opportunity of reading Stevens' History of the Methodist Episcopal Church of America, or simply the Life of Bishop Asbury, you would see that the dangers you apprehend are well guarded against. On the whole, the Bishops in that church are men of great laboriousness and little pretension. In the New Testament bishops and elders are synonimic. The English Wesleyans prefer the word General Superintendent, and we should be content to have a missionary-bishop for India called by this name.

—To "Era." We would print your communication, but fear that it would lead to controversy, perhaps not of a profitable character.

—The following remarks about the Salvationists in India, we take from the *Indian Messenger*, the organ of the Sadharan Brahmos.

The return of Major Tucker at the head of fifty new salvation workers, whom he calls the Jubilee fifty, has given rise to various comments in various quarters. Many of these workers are "lasses," and many of them have been despatched to Coimbatore for training. Christian people do not like the *gairic* cloth, the bare feet, the forehead marks, the change of names, of the salvation workers. They think the profit of these changes is but very little. We think they are reasonable in this supposition. It is true the Hindus attach a sort of peculiar respect to these forms, but they venerate them only in their natural leaders, the Brahmins. In foreigners, who have derived their birth from beaf-eating ancestors, and accordingly who are little better than outcastes and pariahs in their estimation, they are simply ridiculous. However, we cannot too warmly admire the spirit of self-sacrifice that seems to actuate the members of the Army. To adopt a native custom, to go barefooted in the streets, to live like mendicants, and to practise vegetarianism, these in themselves are not simple matters with Englishmen and Englishwomen. If a band of Indian missionaries had done all this, it would have given no cause for astonishment, for to them it is no cost to adopt them, but with Englishmen and women, who value above all things material comfort, they represent an amount of self-sacrifice which is simply amazing. We have much to learn from these devoted workers.

Our contemporary thinks that the great difference between Hindoos and Englishmen is that the latter are great devotees of material comfort, and have greatly to deny themselves to reach a manner of living which Indian missionaries might adopt without any self-denial.

NOTICES OF BOOKS AND REPORTS.

Report of the Soldiers' Total Abstinence Association, 1886-7. This is the first report issued by the new Secretary, Rev. Mr. Beatty. Referring to his predecessor he says :—

On January 15th, the Founder of this Association, the Rev. J. Gelson Gregson, left India after 25 years of hard and unceasing work for the cause of Total Abstinence especially among all ranks of the British Army in India. It is using no mere figure of speech, when we are enabled to say of him that he was the "Apostle" of Total Abstinence in the Army.

That he made mistakes; that there were weak points in the great organization which he established, he would be the first to own—to say so—is simply to acknowledge that he was human. But there can be little doubt as we look back on the year past, that the work so humbly commenced at Agra in 1862 among the men of the Royal Sussex Regiment has been owned of God, who raised up in their midst and called to the work the Baptist Missionary of Agra, upholding and supporting him amid much opposition and many misunderstandings, until, as in January this year, his work was recognised officially as being of the greatest importance to our Army both morally and physically.

The Report deprecates the *many divisions* in the Temperance work of the army. Many soldiers belong to three or four different Societies. The new Secretary finds in the Army something like what he found in England.

In England we found the working classes, (as they are called) applauded nothing but what strongly advocated Total Abstinence while the upper and more educated people approved of those passages in one's speech dealing with Temperance.

It is certain that the great reformation in the Army, over which we congratulate ourselves, owes every thing to the total-abstinence principle.

The XII. Royal Lancers, Bangalore, is at the head of all Cavalry Regiments, in point of total abstaining members. An enlarged circulation of "*On Guard*" is called for. Average number of members of the Association last year, 11,495. The Report closes with these remarks :—

In conclusion we cannot but commend ourselves and our work to God and the approval of our fellow-men. We deprecate on the part of all, any intolerance or bigotry, but we do desire a fair field and no favour, a wide grasp of the question and no narrowing of its details. It seems to us that our work resolves itself into two plain and broad questions, dealing with *fact* and not *theories*.

1. Can we believe the whole Army will ever be a Total Abstaining one?
2. Can we hope that intemperance will be so stemmed, as to reduce it with its consequent crime to a minimum?

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

We favour the latter question, as more likely to be a *fact*, and though we most sincerely hope by far the larger proportion of men will take the *safest* course, that of Total Abstinence yet we do claim and presistenly assert that we have a right to expect all the help, sympathy, and work "Temperate men" of all ranks can afford us. It is too much the custom to sneer at them, to nick-name them, and to separate ourselves from those who do not see eye to eye with us. By such action we fail to gain that recognition from them, which our work deserves, in fact there *is* a danger of making Total Abstinence a *religion*, needless to say, a fatal danger not only our work but to the individual.

On the other hand we deprecate Temperate men being *intemperate* in their language regarding us and because of the faults and follies of a few, to call all ah! and the majority of Total Abstainers, bigots and other such unseemly names.

"*Medical Opinions on the Marriageable Age of Native Girls.*" In this 8-page pamphlet K. S. M. of Calcutta brings together a number of witnesses that ought to have some weight with the reactionary party. The Indian Reform Association started by Baboo Keshub Chunder Sen in 1870, promptly took up this subject. Dr. S. Goodeve Chuckerbutty, M. D., spoke at that time very emphatically. Hindu and Mahomedan girls, from the custom of early marriage, attain to *forced* puberty at an early age. He favours the age of 16 as the minimum for all classes of Native girls. Sir Joseph Fayer expressed a similar opinion. "Before a parent gives birth to a child, *she should herself have attained her full growth.*" Dr. Norman Chevers, Dr. T. E. Charles and many other eminent men of Indian experience, not only Europeans but Natives, express themselves strongly regarding the degeneracy and numerous evils caused by these early marriages.

The Chinese Recorder. Shanghai. August. Contents: The Ainos and Japanese; Rev. Dr. Edkins. Condition and Hope of the Heathen; a German missionary. Correspondence. Our Book Table. Notes and News. Diary.

Madras Chr. College Magazine. September, Contents: Retribution and Redemption; T. E. Slater. Bishop Fraser. The Social Crisis in India; S. Sattyanadhan, M. A South India Village Assemblies; S. M Natesa Sastri. Followers of Ramanuja; S. G. Aiengar. Literary Notices. Notes and Extracts. College Notes. Science Jottings. Recent Periodicals. Queries.

Harvest Field. September. Contents: Patriotism; Rev. E. P. Rice. Hindu Widow Remarriage; M. Shama Rao, Esq., Journey in China; Rev. W. A. Comaby. Notes and Extracts. News of the stations. Mission work. Methodist News.

The *India Watchman.* September. This number contains a large variety of interesting and profitable matter.

WILLIAM Penn said:—"No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown."

INTERNATIONAL BIBLE STUDY.

September 25.——„——*Romans.* 13: 8-14.

See last Guardian.

October 2.——„——*Matt.* 8: 1-13.

Commit verses 8-10.

GOLDEN TEXT.—"I have not found so great faith, no, not in Israel."—Matt. 8: 10.

The lesson proper in the Am. lesson-book, begins at the 5th verse, but we do not like to skip the concise and beautiful account of the interview between the leper and the Cleanser.

This leper, representing alas! so many myriads and showing them the way, came and prostrated himself before Jesus, saying, Lord, if thou wilt, thou canst make me clean. This was a wonderful testimony, revealing his faith in Jesus as One able to remove that awful scourge from which he and so many other sons of men were suffering. This is indeed an appalling scourge. If we saw men as God sees them, we would see that the leprosy of the body is in simple accord with that of the soul, and the question would arise why are not all men lepers. Why are so many clothed in beauty and in strength, with bodies that convey scarcely any intimation of the fall? If we are willing to know the truth, we can learn it from the solitary leper, and the thousand who are not lepers may understand by him what they have been saved from by the Lamb of God slain from the foundation of the world, that taketh away the sin of the world.

Jesus not only had the power, he had the will: by his touch he annihilated this odious death that reigned in the poor man's body, and left his servants an example that they should follow him in this mission of salvation. The lepers we have with us always, but where is the faith that allows Christ to heal them as of old? By Adam man fell and became heir of these awful miseries; in Christ there is restoration for the race and the whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God, believers of mature faith in whom Christ finishes the new creation.

Cleansed from his leprosy the man is instructed to show himself to the priest and be recognized as fit to approach God in the sacrifices of the temple. In Christ God and the sinner come together, all barriers being removed.

Entering into Capernaum, Jesus is entreated by a centurion, a Roman officer, to restore a servant of his who was suffering from a distressing attack of the palsy. This officer had been some time serving in Palestine and had come to take a deep interest in the Jews. He knew that they regarded themselves as the elect of God, singled out from the rest of humanity, to have a special revelation of his will. Instead of being repulsed by their exclusiveness, he was impressed by the excellence of their religious system. In the seventh chapter of Luke we have another account of this centurion's application to Jesus. It is there stated that the officer, instead of coming himself, asked the elders of the Jews to convey to Jesus the expression of his desire. They undertook the office, and supposing perhaps that Jesus would be indisposed to grant the request of a Gentile, they spoke of the centurion as a worthy person who loved their nation and had shown it by building them a synagogue.

But do not the two accounts conflict with one another? Can both be true? They conflict if we insist upon absolute verbal precision, every where, and make truth to consist in that rather than in essential accuracy. We learn from Matthew that the man came to Jesus with his request; from Luke that he despatched his request by the elders of the Jews. From the first we gather that the man had personal intercourse with Jesus, from the second that he communicated with him through others. One thing is very evident that the several evangelists did not take counsel together as to what they should say and how they should say it. They are independent witnesses. Matthew is intent simply on telling about the miracle of healing performed on behalf of the centurion's servant bringing out the faith of this Non-Israelite, and the recognition of it by Christ. Luke, writing at a later period, mentions the interesting fact that the elders of the Jews had conveyed to Jesus the wish of the Roman officer. When this officer heard that Jesus was coming to his house, he sent suggesting that this was not necessary. He did not consider himself worthy that Christ should cross his threshold. He himself, though a man under authority, did not find it necessary to go to the bazaar when he wanted anything. He made use of his servants. Thus his will was done at places where he was not actually present. The implication was that Jesus, so much greater, could heal the servant without coming to him.

Jesus was delighted at this exhibition of faith. Without going further he healed the suffering servant, and called the attention of those who accompanied him to such an unusual exercise of faith, and that on the part of a Gentile. His spiritual insight enabled him to find in it a pre-intimation of what should one day be witnessed. "Many shall come from the east and west, and sit down with the patriarchs in the kingdom of heaven, while the children of the kingdom should be cast into outer darkness, where weeping is and gnashing of teeth."

In this narrative we have perhaps an illustration of the words in 2 Peter 3: 12. "Looking for and hasting unto [rather, *hastening,*] the coming of the day of God." For it shows how the movement of Christ in providence may be expedited and consummated, by the faith of believers. We have a certain rate of progress in Missions determined by the present faith of Christians, and another greatly accelerated rate, determined by the new and better faith that shall appear among them.

The Bombay Guardian.

SATURDAY, SEPTEMBER 24, 1887.

THE BIBLE ONLY.

THE *Epiphany* is not pleased that the expression "Book-revelation" should be applied to Christianity.

We have sometimes seen the extremely painful expression "Book-revelation" applied, both by believers and objectors, to Christianity. It is a most objectionable and misleading word, and its use should be discontinued by both sides. Christianity does not

profess to be a mere Book-revelation. The Revelation of God is not primarily the Bible, but Christ Himself. Some ignorant people appear to fancy that the chief object of Christ's coming into the world was to present mankind with a new volume containing certain propositions, dogmas and precepts: that the chief value of the Incarnation was that it gave the Bible to the world—a miserable notion indeed! But Christ while upon earth neither wrote a book, nor ordered a book to be written. We never even read of His touching a pen. We are only told of one occasion on which He wrote at all, and that was with His finger, on the ground. (John VIII. 6.) What he wrote on that occasion has not been recorded, and the authenticity of the passage has been disputed, in both ancient and modern times.

When Jesus was on the earth, the Scriptures of the Old Testament were received by the Jews as a revelation of the character, mind and purpose of God, and were recognized as such by Jesus Christ himself. The Scriptures cannot be broken, he says. Ye do err, not knowing the Scriptures When asked concerning the way of life, he refers men to the law and the prophets. "Search the Scriptures; for they are they which testify of Me; and ye will not come unto me that ye might have life." This coming to Jesus is by faith; faith in his word. Jesus had been for years with his disciples, yet they knew him not truly, until, after his resurrection, he had expounded unto them the Scriptures, even "all things written in the law of Moses, and in the prophets, and in the psalms concerning him." The Scriptures are called the word of God, an expression synonymous with the revelation of God. As a man utters himself, makes himself known by his speech, externizes his thoughts, convictions, feelings, in his word, so God. In the beginning of John's Gospel, Christ is spoken of as the Word, the one in whom God is revealed. This glorious truth is not in the least invalidated by the truth that the Bible expresses the mind of God. Christ is not approached except by the medium of the inspired word; it is by the word we know him; it is by the word he dwells in us, is manifest to us, leads us. "Heaven and earth may pass away, but my words shall not pass away," said Jesus. The attributes of Christ are assigned to his word. Does he search the heart? So does the word, Heb. 4: 12, 13. Are we born of God? It is by the word, 1 Peter, 1: 25. Are we sanctified by him? It is by his word, John 17: 17. Does he strengthen us to suffer, to die, to overcome the world, &c., &c.? All is by the word. In the parable of the Vine and the Branches, he says: Abide in me and I in you. If ye abide in me and my words in you, you shall ask what you will and it shall be done for you. He in us, and his words in us, are here shown to be identical.

Even in the Old Testament these plenary powers are attributed to the word of God. See Psalm 19, 7-10.

It certainly seems to us a strange thing that we should make a distinction between a man's word and himself, and fancy that we dishonour him by ascribing too much honour to his word. There might be some shadow of excuse for this, in the case of a mere man who often offends with his tongue. But in the case of him who is infallible, and infinite in wisdom, there is no such shadow. What his word is, he is.

It is by the Spirit of God we are made acquainted with the glory of God in Christ Jesus; but the Spirit of God is the Spirit of truth, guiding us into all truth, taking of Christ and showing unto us, enabling us to grasp aright the revelation made of him in the word.

"The Bible" says our contemporary, "is not so much God's Revelation, as an account of it. It does not *constitute* the Revelation, but *bears witness* what that revelation is, pointing us to it." It not only points it out to us, but it communicates it. It is by the word that God takes possession of the heart. "His divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature."

THE *Epiphany* says: "To put the Christian Scriptures into the hands of a heathen and expect him to extract the full truth of Christianity out of it for himself, by his own unaided critical faculty, is just about as wise as to put a book on Conic Sections or Trigonometry into the hands of a child." As the veil of prejudice hinders the Jew from finding Christ in the Scriptures, so and much more does it hinder the heathen. The word is, "If any man will do the will of God, the same shall know of the doctrine." Paul came to the Corinthians determined to know only Christ, and him crucified. Instructed by the word the modern evangelist knows how to present the Gospel to the heathen.

"A man studying the Bible with no other light than his own intelligence, will only make out some strange religious scheme of his own, as many have done." The Bible itself will show him that he needs the Spirit of God to teach him and will show him how to obtain that Spirit. The Father giveth the Spirit to them that ask him.

Our contemporary finds that all kinds of evil come from "the-Bible-and-the-Bible-only" system. Paul says something about this, 2 Tim. 3: 16, 17. The Bible only is able to make men wise unto salvation, if received into the heart, believed and obeyed.

For one corruption of Christianity that has been brought about by study of the Bible only, a hundred more formidable corruptions have sprung up through the withholding of the Scriptures.

A BISHOP RESIDENT IN INDIA: WHY?

IT is not for the purpose of entering the arena of discussion, I offer a few words on the above, but lest the Church at home should conclude from what has been written, that there are no weighty reasons for an episcopal residence in this empire.

Twenty years ago when the sentiment of the home Church favoured a bishop for India, we voted unanimously that the time had not come. Now we have voted almost unanimously that the time has come.

Then the Methodist Church occupied a few stations in Oudh and Rohilkhund. Now we are all over India and using many of the languages of these peoples.

Those who have written do not seem to differ as to the necessity of, but as to the person who should occupy this office in our growing Indian Methodist Church. It does not appear to me that Brothers Jacobs and Bose have indicated the broadest views concerning the Office and work of an Indian Bishop.

We do not need a bishop now so much as formerly to confer ordination, as the biennial visits give us these as fast as we need them till the great revival breaks out all over India. *God speed the day*

It is not to give honour and dignity we need a resident bishop. All the honour we want is to be good missionaries. We have all the rights of Methodist ministers by being members of Annual Conferences and it takes away none of these rights when one of our number presides over us at an Annual or District Conference. So we do not need an expensive and dignified Episcopal establishment. It would be a calamity to us and to all India.

It is not to keep us in the sympathy and support of the home church, we want a bishop. They are in deepest sympathy with us and our work and will be so long as we work honestly for the Master. They are raising money by the million and it will be multiplied as fast as demanded by solid success in the field.

It is not to remove race and place prejudice. There is no place in this world where there is less of that than in the India Methodist Episcopal Church. With us it is all India with all her millions of all castes and races for Christ.

The real reasons why we now need a bishop resident in India are these:—

1. The bishop is the executive of our Church, and he is now needed in the field. The appointments of three conferences are to be made out, and unless the bishop is in India and knows India from end to end he cannot send these ministers intelligently to these appointments, but must depend upon the Presiding Elders, and then "local prejudices," which Bro. Bose fears so much, must prevail. The elder cannot often help a brother in a hard place as our elders usually have stations to fill. So the brother knowing the elder is responsible for his being in that hard place feels hard towards him. The bishop who makes the appointments should be here to see them succed. In the interim if transfers are required even in the same conference it is difficult to make them. This year the Presiding Elder of Rohilkhund gave a brother leave and the Presiding Elder of Oudh sent him to Allahabad. Then he gave a brother leave and the Presiding Elder of Rohilkhund sent him to fill the first brother's place.

A bishop here would save all that trouble and he could thus occupy any new place at the opportune moment and expand the work as Providence opens the way. The Methodist Church has had good bishops and India gets the best of them, yet on account of the shortness of their stay, I think none but Bishop Harris used his executive functions to help us out of difficulties. He thus did us and the cause immense good. All have helped more or less in other ways and all have been a blessing.

2. We want not only an executive, but a leader, some one to show us how to do this

work. Never was such a task set before the Christian Church as the conversion of India. We sent for Bro. Taylor hoping to see the Hindus brought in by the thousand as were the Kaffirs in South Africa. We learned much from him. While one bishop should have average executive ability he should have first-class leadership and revival power. He could be at every Annual and District Conference, at Camp-meetings and at many of the Quarterly Conferences, as was Bishop Asbury in founding Methodism in America, and no such conference should pass without a revival and the conversion of sinners.

3. Thus by his ubiquity he would unify Methodism in its methods, its verbage, and in its ancient spirit of "a revival church where all are at it and always at it." It is the old Methodist fire we want.

4. He should especially be able to find and utilize all the forces and resources of India in men, money, in influence and in position for the evangelization and salvation of these millions. He must in person and ability command the respect and confidence of those in authority, and also win the affections and carry the hearts of the humblest, no caste but that of moral purity. The oriental heart is just as true and noble as any other. It must be found and won and kept for the Master's use. The bishop to do this should know as much of their language, their modes of thought, their manners and customs, and their prejudices as possible. He should know the lives of religious influence, and the centres of power in this country and be prepared to lay his hand on all these places of influence and occupy them at the proper time. If such a Bishop had been in India for the past twelve years, the Methodist Episcopal Church might have done much more than it has for this Empire.

The General Conference will likely put it out of our power to have a "Missionary Bishop" but our bishop should be a Missionary in the fullest sense of that term.

Now he that desireth this work of a bishop desireth a good thing. He also desireth a very hard thing.

H. MANSELL.

Cawnpore, 15th Sept., 1887.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Do not you think that Mr. Tucker is unjustly treated by those Christians who do not approve of his methods of evangelization? But if we cannot approve or imitate his attempts at identifying himself, closely and completely, with the people of this country, even the poorest and the most illiterate, why should we not acknowledge his sublime self-renunciation? When the first European and American missionaries came out and preached to the Natives in the streets, their countrymen condemned them as degraders of their people by descending to the level of the Natives; and even now how few of the cultured European preachers care to stand and preach where an unsophisticated Methodist would most enthusiastically declare the glad tidings of salvation? So long as people are swayed by their peculiar tastes and notions of respectability, they will not agree as to where respectability ceases and its opposite commends; but that is no reason why they should become hard critics of each other's principles and proceedings. In the latter portion of the nineteenth century, when our schools and colleges, our eloquent addresses and philosophical dissertations, our social culture and the glamour of our esthetical mode of living have little or no power to impress the people among whom we labour,—such has, at least, been the case in India since the last 20 or 30 years,—why should we not give a chance to men like Mr. Tucker who have banished our methods and have recourse to the pristine methods of the Lord Jesus and the Apostles, of descending to the level of the people they preach to and of living under the same roof and eating at the same table with the Publican and harlot? Natives cannot but feel proud of such condescension on the part of Mr. Tucker, who, though by birth, education, and culture so far superior, is not shy to identify himself with them, is not ashamed to live and eat with them, yea to dress himself like them—even like the poorest and the most degraded of them,—that he might not frighten them by his high dignity, but win their hearts by freely associating with them and raise them to the moral and spiritual platform on which he himself stands. Of course, I must concede that the adoption of the costume of the Natives, etc., is not absolutely necessary to impress the people with one's genuine love for them, for there have always been European missionaries in India who have identified themselves most sincerely and cordially with the Natives, that they might win their souls as trophies to adorn the triumphs of the Great Captain of Salvation, without making any changes in their external life; but some enthusiastic workers feel that they need them, and why should we not let them have them? I would most humbly suggest that the principles and methods of Mr. Tucker might be carefully considered by us. Our exclusiveness and distance are most injurious to us and our cause. It was only a few days ago that a highly educated Brahman, holding the appointment of a Professor in a Missionary College, publicly denounced the missionaries generally as "*rogues*," from, as he said, his experience of some seven of them! Had this gentleman seen more of the personal and private life of those very missionaries, he might not have so libelled them; but the fact remains, and it must be studied. The Rev. Dr. Wilson was universally loved and praised, though severely condemned for his proselytism, and why? Because he was always *among* and *with* the Natives. His home was open to them, and there never was a day or an hour when there was not some Native friend or student of his present in it. And as he lived, so he died, attended by the Natives. Instead of sending out a deputation to meet the Native Christians, the Church Missionary Society might appoint a Commission to inquire as to the amount of time and attention given by the missionaries generally to the Natives.

I take the liberty of observing that your criticism of the methods of Mr. Tucker is too severe. If within a period of 5 years, he has collected, as he says, 500 disciples, living like him in the ascetic way, what greater success can you expect within that short space? Then besides, one of these men has risen so high in the fraternity, whose standard of Christian life and character, I suppose, is not low, as to be the head of both Natives and Europeans, only next to Mr. Tucker. The Editor cannot forget that the weapons which he uses against the Salvationists were the very weapons used against Mr. William Taylor when he commenced his "Campaign" (a Military word) in this country. Did not Mr. Taylor anticipate, with equal confidence with Mr. Tucker, results as high and extensive as Mr. Tucker expects, condemning, at the same time, those who preceded him, as weak and ignorant and luxurious Nabobs? Did the scores of Parsis that he baptized, plied with an urgency as effective as that of the fair soldiers of the Army, remain to attest their faith, or to bear the brunt of persecution by openly declaring for Christ? And yet the work of Mr. Taylor was of Divine origination and was signally owned by God by the numberless genuine conversions it produced, chiefly among the poorer Europeans and the Eurasians. And what were the methods which this modern Prince of the Methodists used? In fact, the very same that Commissioner Tucker and his noble Army are using. Dr. Taylor, worthily raised to the dignity of a Bishop, *descended to the level of the people whom he converted.* He freely mixed among them, visited them at their homes, ate at their tables, lodged under their roofs, and offered them equality with himself in the counsels of the Church and its public ministrations. The despised races were struck by a sight so extraordinary, and awakened to a sense of their manhood. This is the way in which all successful workers have acted—from Jesus Christ down to Major Tucker, and such shall always be the case.

A. B. C.

REVIVAL IN SIMLA.

DEAR SIR,—An eight days "Special Mission" in the Union Church, Simla, has just closed with excellent results. Careful preparatory work was done. For several days before the inauguration of the Mission, a number of earnest believers met for special prayer daily, an excellent ever-deepening spirit of supplication prevailing. Judicious use of local advertising mediums was made. Two "Sandwich men" paraded the MALL, daily, (Sundays excepted, of course) while the services continued, carrying large double 'posters' announcing the Mission. Circulars were freely distributed by post.

The Mission Preacher was Rev J. H. Schively, pastor of the Lucknow Methodist Episcopal Church, whom all recognized as a 'chosen vessel' for this special effort. Commencing on Sunday morning of the 4th inst., the Mission was formally closed on the evening of the following Sunday, Mr. Schively being obliged to leave for home on Monday the 12th.

A daily morning meeting for Prayer and Conference proved very helpful. The evangelistic meetings at ½ past 5 on the successive evenings were characterized by the manifest presence of the Holy Spirit in convicting and converting power. In addition to these, two later extra meetings on Wednesday and Friday nights brought out two large and deeply-interested audiences, and much blessing was vouchsafed. The after prayer, and inquiry-meetings proved most useful, and God set the seal of his approval upon them. Rev. Dr. Fraser, of Poona, happily visiting Simla, rendered valuable help by his preparatory preaching, and by his prayers, testimony, and counsel.

An agreeable feature of the Mission was the presence of several visiting missionaries of the C. M. S. at nearly every meeting, some of whom personally co-operated in the work, and all of whom have expressed their thankfulness to God for refreshing received. In addition to sundry solid conversions, many children of God were stirred up to a heartier and more aggressive Christian life—not the least important result of the Mission.

The closing service conducted by Mr Schively was one of great power. The Sunday evening congregation, usually quite large, on this occasion packed the Church. Probably two-thirds remained to the unusually solemn after-meeting, at which a number signified their desire for salvation.

The Praise Meeting on Monday evening was a most refreshing occasion. Representatives of several denominations of both sexes express-

ed their heart-felt gratitude for special blessing received. There is but one opinion as to the sanctified wisdom, ability and tact with which Mr Schively conducted this Mission under somewhat delicate and difficult circumstances. We glorify God for the rare evangelistic gifts bestowed on His servant.

An interesting fact may be noted. Prayer was offered for fair weather for the Mission. The rains ceased the very day Mr. Schively arrived in Simla. Not a drop fell any day during the Mission. It began to rain again the day the evangelist left. We have had continuous down-pours of 24 consecutive hours since then, which, if they had occurred during the week September 4-11 would have had a serious effect on the Mission.

J. E. R.

Simla, September 17th, 1887.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

WESLEYAN METHODIST CHURCH.
Sunday, September 25th.
Colaba—Colaba Causeway, 7 a. m. Mr. F. Pearcey, 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Byculla—Parel Road, closing services of old Chapel. 9 a. m. and 6 p. m. Mr. Francis Patell.
Sunday-school, 4 p. m.
Parel—Elphinstone Road, 9 a. m. Rev. G. W. Clutterbuck, 6 p. m. Mr. F. Pearcey.
Sunday-school, 4-30 p. m.
A cordial invitation to all.

A Circuit Tea and Public meeting will be held at the Colaba Wesleyan Methodist Chapel on Monday, September 26th, 1887. Tea, 6-30 p.m. Tickets, Rupee 1. Chair to be taken by A. E. Harriss, Esq., of Calcutta. Addresses will be given by Messrs. F. Pearcey and J. J. Staples, Circuit Stewards; Messrs. J. Harrison, T. Catley, J. H. Davey, Chas. Osborne, and others.

Epitome of News.

SATURDAY, SEPTEMBER 17.

—The *Times of India* says that "The missionaries who have been waging war against what they call the drink traffic in India are also carrying on a campaign against the drink traffic on the west coast of Africa. We have shown that the resolution forced on the attention of the Home Government by the British and Colonial Temperance Society bristled with inaccuracies and misrepresentations, and the Government of India have successfully and indignantly repelled the charge that for the sake of revenue they were deliberately debauching the people. It may be well to follow the Temperance Conference in their attacks upon the dozen English merchants, most of them, say the missionaries, "excellent men and sincere Christians," who monopolize all the trade for 250 miles of the West African coast. In a pamphlet published on the subject the Conference assert that in some places the wages of native labourers, even of boys and girls, are paid in spirits; that also, in some places, after an early period of the day, labour is actually not procurable at all on account of the drunkenness of the people; that by some natives spirits alone will be received in barter, and that "European traders who have firmly resisted traffic in spirits, have been driven, in consequence of the general prevalence of such barter traffic, to abandon their trade." In another statement furnished by Mr. James Irwin of Liverpool, we are told that, it is not possible to get at actual shipments, "but," continues the writer, "I am sure I do not overestimate the quantity when I put down 60,000 hogsheads of 50 gallons each, as the annual consumption in the rivers of Niger, Benin, Brass, New Calabar, Bonny Opobo, Old Calabar, Camaroons, &c. In other words, this compressed space lying between 4 deg. 8 min. east longitude, or say, 250 miles of coast, consumes 20,000 tons, or say, twenty ships full, of 1,000 tons each, every year." Sir G. Taubman-Goldie, Deputy Governor of the Royal Niger Company, now deals with these charges, exactly as the Government of India dealt with the charges brought against them. In a paper addressed to Lord Salisbury he shows that the company are gradually suppressing the slave trade and substituting peace for incessant inter-tribal war."

—The following is an abridged extract from the *Englishman*. It is still rather long for our Epitome but we are sure our readers will appreciate it: The C. I. E. is not good for Hindu Astrologer: it disorganizes them and brings their sage counsel to naught. A remarkable illustration of this was seen at two great meetings of astrologers held in this city on the 10th and 12th inst,, the first at the house of Maharaja Sir Jotendra Mohung Tagore, and the second at the Sanskrit College. Learned pundits were present from Benares Bhutpura, Nadya, and other places in Bengal, also from Eastern Bengal; and twenty telegrams were read from the mofussil. The matter which brought them together was to ascertain the true date of the Durga Puja, scarcely less interesting to Anglo-Indians as a famous holiday than to Hindus as a time for offering sacrifices and feasting. It seems that the half-Anglicized Babus of modern days do not consult the Shastras when they wish to fix the date of a festival" but simply look into the Englishman's Sheet Almanac. This impious conduct, subversive of the very principles on which Hindu festivals were instituted, has been reported by an enemy to the orthodox Brahmans, and great has been the agitation produced by the disclosure. Not only according to this discovery have past feast been observed in violation of planetary conjunctions and steller influences, rendering acts of merit nugatory, necessitating the repetition of vows, upsetting marriages, confusing births, and inducing blight, pestilence, and disaster of every kind; but the holidays this month, for which many of us have made all arrangements, will be useless and need not be observed. Such were the asseverations of the Brahmans, and as the great question when to hold the forthcoming pujahs must be settled immediately the meetings we have mentioned were convened. —The first speaker was a pupil of Pundit Babu Deb Sastri, C. I. E., of Benares, who came with a written paper. He defended the practice of observing the stars and heavens now, with the aid of astronomical instruments, instead of being guided by the tables, handed down from olden times.—He said that the phases of the moon as they appeared to the naked eye, were not as accurately set down in the tables as in the Almanacs. The Conservatives then jumped up in a great wrath, and seemed as if they would choke themselves in their anger, all speaking at once. An atempt to restore peace was made by Mahamohopadya Pundit Bhubon Mohun, who observed that the question was far too serious to be settled at one meeting. It reqnired consideration for a whole week. Meanwhile the preparations for the pujah might be allowed to proceed without disturbing people's minds. A call for change or reform implied that all past rites and ceremonies were only fit to be thrown into the ditch. Pundit Nayaratna thought that advice unsound. Having been wrong in the past, he said, there was no reason for continuing the error. They were bound to be right when they could. A change, however, ought not to be made till they were sure of their ground.—The speaker earnestly warned the assembly that times and signs were auspicious only when they were in accordance with the actual positions of the heavenly spheres, so that the astrologers were defeating their own object when they took their calculations from tables which were palpably false now, however correct they might have been when they were made.—The Nestor of the meeting, Pundit Sasadhor Tarka Churamony, at length rose to his feet and said that, as the question had not been decided, the only proper course was for each individual to act according to his own conscience till a satisfactory solution of the difficulty should be arrived at.

—*Bombay Gazette:* It is but a few months ago that we were asking school-masters to preach upon the case of a young man sentenced to a long term of rigorous imprisonment for frauduently altering the number of marks entered in his Public Service Certificate. We now have to comment upon another case in which a young Brahmin of Poona has been convicted of fraudulently altering his age as given in the same document and sentenced to imprisonment. It seems incredible that boys could run such terrible risks if they realized what they were doing, and we trust that these two cases may become widely known and have a wholesome deterrent effect in the future.

MONDAY, SEPTEMBER 19.

—It is said: The night trains between Bombay and Poona will commence running on the 25th instant.

—The rains of July and August were too heavy and continuous for the cotton crop in the North-West Provinces. The area of cultivation is reported 15 per cent. less than last year, and the outturn, taking 100 as a full average crop, is estimated at the figure 66.

—*Times of India:* The works on the Central Indian Railway are proceeding with energy. Trains will run into Jhansi and beyond this cold weather. It is satisfactory to learn that the works of the Nagpore-Bengal line are in progress at both ends. The widening of the

embankment and of the bridges on the narrow gauge portion of the line from Nagpore to Raipore is being actively pushed forward.

—*Civil and Mil. Gazette*: In India all of us, Europeans, are engaged in some way or other in the furtherance of a great work: we are all busy either in governing, protecting, or educating a larger number of people than has ever in the world's history come before under the sway of one sovereign It may with tolerable truth be said that we are each and all in our several ways engaged in making history; the country in which we live has passed through troublous times, and, although we all have every confidence in the future. few doubt but that we have trouble and danger before us. We need not always be discussing grave matters, but at the same time it can do us no harm *sometimes* to talk of events and of things instead of men and women, instead of flounces and furbelows, conduct and complexions

—*Times of India:* The Hindoos have from all time followed their own wise method in regard to burning the dead, and it was with this great fact before them, that the Municipal authorities of Bombay—the population of which consists for the most part of Hindoos—proposed to provide for the cremation of the bodies of the poor of that community. From year to year large portions of the limited area of the island have been given up to the extension of cemeteries for the burial of these classes, and in view of the interests of the living, the limitation of these spaces becomes more and more necessary. It is very unfortunate, therefore, that the efforts made by the authorities to meet the difficulty should turn out to be unacceptable to the most nearly concerned, and especially as considerable trouble seems to have been taken to elaborate a scheme which would commend itself to the public. It appears that out of the 20,074 deaths registered in the city last year, 13,061 were those of Hindoos, nearly 11,000 of these 1,361 bodies should have been incinerated, whereas 6,707, or considerably more than one-half of the whole number were buried, and that, chiefly in the Hains Road Cemetery. The reason why so many bodies were committed to the earth, instead of being burned, was that in most cases the friends of the deceased were too poor to pay for the cost of cremation, which even when carried out in the most economical manner, cost from Rs. 4-8 to Rs. 5 per body.

—The current number of the *Sword and Trowel* contains a remarkable article by Mr. Spurgeon, in which he remarks on the "broadening" of Dissent. "A new religion," he says, "has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for Gospel preaching. Let us not hide from ourselves the fact that the Episcopal church is awake, and is full of zeal and force. Dissenting as we do most intensely from her Ritualism, and especially abhorring her establishment by the State, we cannot but perceive that she grows, and grows among other reason, because spiritual life is waning among certain Dissenters."

Tuesday, September 13.

—*Overland News:* Several well-known gentlemen from England, Scotland and Wales, including some members of Parliament, are said to have joined the Irish National League.

Exciting scenes have again occurred at Irish evictions, the opposition of the people rendering a large force of military and police necessary.

Sir Henry Roscoe presided on the 31st ult. at the opening of the session of the British Association, which this year is being held at Manchester.

The mobilisation experiment in the French army is now being made.

Obituary of the Week: F. R. Cockerell, Esq, late Ben. C.S.; Col. R. S. I. Prendergast, Mad. Cav.; Maj.-Gen. W. J. F. Stafford. C. B., Ben. Ret.; Sir W. E Hanmer, Bart.; Sir F. S. Head, Bart.; Viscount Doneraile; General C. C. M'Intyre, C. B.; Sir J. R. L, Dickson, M.D.; Col. F. A. Auley, late R.A.; Lieut-Col. H. M. Gilby; Capt. T K. Fitzgerald; Capt. J. H. James; Mr Charles Waring; Mr. C. Romilly; Professor Baldwin; the Hon. Mrs. Curzon; Lady M. Bence-Jones; Lady Walker.

Lord Doneraile has died at Doneraile Court, county Cork, from hydrophobia. As stated last week, he was bitten last January by a pet fox, which subsequently showed symptoms of rabies.

The *St. James's Gazette* says: A grateful nation paid Pitt's debts; but the Nizam of Hyderabad has just eclipsed the generosity of the British Parliament to the memory of the Great Commoner eighty years ago. When the present Salar Jung ceased to be Minister in the spring of this year, the Nizam, besides giving him a pension, voluntarily undertook to pay the debts of his father, the celebrated dewan of the same name. Very few persons imagined that those debts amounted to the very considerable sum of thirty lakhs, or £300,000 nominally. The Government of the Nizam has just issued new bonds for this amount to the creditors, and the liquidation of the total sum is to be spread over a period of ten or twelve years. The Nizam has thus given extraordinary proof of his regard for the Minister to whose care the present prosperity of the great State of the Deccan is mainly attributed; but there are not many princes or Parliaments in the world who would make good the deficiencies of a Minister whose rate of living exceeded his pay to the extent of £10,000 a year for a whole generation.

[This large sum of money will come from the poor of the Nizam's territories. The late Sir Salar Jung's creditors are probably rich, well-to-do, men. The generosity of making the poor pay to these monied men the debts of a third party is not quite apparent.—*B. G.*]

—*Daily News:* The reply of the Government of India to the charge that habits of intemperance are greatly on the increase in Bengal, and that this is largely due to the extension of spirit licences, is long and elaborate; but it is hardly of a nature to satisfy the authors of the memorial of the recent British and Colonial Temperance Congress which first drew attention to this serious question. It may be, as Lord Dufferin and his subordinates say, a mistake to suppose that the Hindu and Mahomedan populations are when untempted, as abstemious as they would be if they strictly observed the obligations of their religions; but, if so, it is the more desirable that special temptations to drinking should not be put in their way. It is more to the point that the Indian Government point to the circumstance that the number of shops licensed for the sale of liquors has undergone in recent years a considerable diminution. But the great and glaring fact remains that the revenue from intoxicating liquors, which stood in 1871 at £2,300,000, has since then not only been constantly rising, but rising at an increasing pace, till at the last return it had reached a total of £4,265,600. The only explanation which the Government has to offer is that the rise is due to increased vigilance in the prevention of smuggling; to improved means of communication, and to increased agricultural prosperity. If the people drink more merely because they have more money to spend, that, no doubt, is not the fault of the Government. Taken altogether, however, these pleas are hard to reconcile with the alleged great decrease in the number of licensed liquor shops. What is not clear is the reason why a people who can make Mowra spirit for themselves "without much fear of detection" prefer the taxed article, while the out-still keeper is, in accordance with the official ideal, conscientiously refraining from "exciting the demand."

—Ruttonsee Kessowjee, a Hindoo well known to the police, was yesterday placed before the third Presidency Magistrate, charged with stealing the poor box, containing Rs. 70, from the Marwaree Temple, Holy Chuckla, on Saturday evening.—There were others charges against him: he was convicted and sentenced to an accumulated term of six months' rigorous imprisonment in the Common Jail.

—*Overland Mail:* It is said that Mr. Spurgeon is in the habit of testing the abilities of the more promising of the students of his college by obliging them to go up into the pulpit with sealed envelope in their hands, containing the text of their address. On one of these occasions a student, on opening the paper, found this subject set, "Apply the story of Zacchæus to your own personal qualifications and call." And he delivered himself in the following way:—"My brethren, the subject on which I have to address you to-day is a comparison between Zacchæus and my own qualifications. Well, the first thing that we read of about Zacchæus was that he was of small stature, and I never felt so small as I do now. In the second place, we read that he climbed up into a tree, which is very much my position now. Thirdly, we read that Zacchæus 'made haste to come down,' in which I joyfully follow his example."

Wednesday, September 21.

Tels. in daily papers: Heavy rain localised in the Himalayas and the neighbourhood has flooded the country from Kalka to Umballa, and beyond, and the Railway is badly breached in ten places.

—*Bombay Gazette:* Information has been received that the Maharani Dulip Singh died in London on 18th inst., after an illness of two days.

—The Commander-in-Chief has issued an order on the subject of the custody of ammunition by soldiers which will put an end to a great and serious evil, and will deprive the Indian press of a standing topic for deprecatory discussion. The order seems very practical, and to provide for every reasonable contingency. That it will be in the smallest degree resented in the army on any ground, sentimental or other, is highly improbable. The more likely result of it will be a feeling of thankfulness at the removal of a danger of whose reality the army has now and again been reminded by most frightful arguments.

—*Indian Witness:* His Excellency the Minister of Hyderabad, desirous of keeping the Mahomedan Sabbath holy, has requested the Resident to be so good as to prevent any letters being addressed to him by the Residency offices on Fridays, as they will necessitate replies which could not be prepared unless the offices are kept open.

—The *Paramatta*, which left Bombay on the 9th ultimo, encountered unprecedentedly hot weather in the Red Sea, the temperature at times being 175° in the shade and 190° in the sun. The intense heat resulted in two deaths from heat-apoplexy, one being that of Colonel R. S. J. Prendergast, of the Madras Staff Corps, and the other that of Mr. Barlow.

—Sunday, October 16th and the day following are appointed by the London Sunday School Union as special days for prayer and supplication for Sunday-school work.

—*Christian:* It is an encouraging sign of the growth of a healthier public feeling that two hundred members of Parliament have signed a memorial to the President and Congress of the United States in favour of establishing a Court of International Arbitration. United as the two countries are by so many bonds of ancestry and mutual intercourse, a war between them would be an even greater

calamity than between Continental nations. Moreover, "nothing succeeds like success," and the establishment and skilful conduct of such an Anglo-American tribunal would be a most powerful and practical argument in favour of a more general, if not universal, system of International Arbitration.

—The annual profits of the firm of Guinness have risen from £550,000 in 1885 to £850,000 to-day, and the Allsopp profits from £204,000 to £350,000 during the same period. The only source of congratulation in this concentration of the liquor trade is that we have thus in some sense a realisation of the longing of Nero. If the traffickers in this engine of destruction have but one neck, it will be the easier, when the day of reckoning comes, to destroy them.

—A good deal has been said by the English Press against the bull-fights of which, from time to time, we hear as taking place in France and Spain. An advertisement is before us announcing a lion and a bull fight at Gibraltar on Sunday, the 21st ult. The advertisement was published in *The Chronicle*, the official organ, and the promoters are an Anglo-American company stationed on the Rock. The encounter was to take place outside the garrison lines, but that it should be permitted at all, and especially under the ægis of the British flag, is surely a disgrace to this country. Curiously enough, almost immediately under this advertisement is another of the Gibraltar Society for the Prevention of Cruelty to Animals, inviting anyone witnessing an act of cruelty to give information to the Secretary. We hope the Government will take steps to prevent, if possible, such heathenish exhibitions in future, or at any rate to show its disapproval of them.

—A young engineer, impressed with the necessity for missionary work in British Guiana, has just thrown up his position and gone to the headquarters of the Salvation Army, with the money to pay for a training that will qualify him to go and pilot a contingent of the Army there.

—Sir William McArthur, of London, has just laid one of the memorial stones of a new lecture hall in connection with the Methodist church, Enniskillen, and in addition to furnishing the building at his own cost, has promised £1,000 to the undertaking. Sir William spent a portion of his youth in Enniskillen, and in the course of a most interesting address stated he owned more than he could express to some of the excellent men who were then living at Enniskillen, and that impressions were made upon him at that time which he had never lost.

Thursday, September 22.

—*Bombay Gazette*; Calcutta, Septemer 21st: Great excitement prevails to-day at the Garden Reach on the news of the death of Nawab Wajid Ali Shah, ex-King of Oudh, becoming known. Deceased was about 68 years of ago.

The King leaves about seventy children, twenty-five of whom are boys.

The king's body was embalmed and wrapped in sheets of fine linen on which the whole of the Arabic Koran was written in red letters done by hand brought from Bagdad.

—Dr. Burgess, Director-General of the Archæological Survey of India, returns to India to resume charge of his appointment at the end of the current month.

—A paper read by Mr. T. C. Martin before the American Institute of Electrical Engineers conveys the information that in Europe there are eleven electric railways in operation. Of these four are in the United Kingdom—namely at Brighton, Portrush, Besspool, and Blackpool. The longest is that at Portrush, six miles.—The electric railways of American number thirteen. One of these—in Montgomery, Alabama—has single and double tracks, and is eleven miles in length. The overhead conductor appears to be preferred in America.

—*Christian*: The New South Wales Government having offered a free grant of 300,000 acres of land to any missionaries who take the task of civilising the native races of the colony, the Pope has requested the Propaganda to send missionaries at once, lest they should be anticipated by Protestants.

—Same: How vast is the army of inactivity which has to be maintained by the industrious classes of the Metropolis! Nearly 88,000 paupers were relieved during the first week of the current month in London. To those who know the sins and sorrows of the city it would appear that a still larger number is qualifying for admittance into this helpless company. The possibility of cutting off any portion of this river of misery at its source is a problem still waiting solution.

To know how to be of real help is half the battle, and how few have the time and the will even to discover this. Mr. Henry Eyre, M.P., has been devoting portions of the past six months to a series of visits to the East-end, with the view of finding out how many hungry children attend school. He has interviewed in class 20,000 children.

Friday, September 23.

—Deaths last week 471. From cholera, 14.

—Rainfall, 95 inches.

—The new overbridge at Nesbit Lane has been completed and is now open for traffic.

—*Times of India*: When the bonds of caste were strong in India, Hindoos used to help their caste-fellows in difficulties. But the laxity which education has produced seems to cut both ways. Recently a Brahman clerk in Madras was promoted to Burmah, but declined to go on being threatened with excommunication As any European or Eurasian would have accepted the promotion with alacrity, the Brahman was declared inefficient, and had his services dispensed with He expected that his castemen would provide for him till he found another situation; but they had no such appreciation of his orthodoxy, and have left him to sink or swim. Under these circumstances, he has applied to Government for restoration to his position, and says he will break his caste and go anywhere.

—Bishop Hurst writes as follows to Chaplain McCabe: "I am glad to see the good work of collections for the round million is moving grandly on. Treasurers are generally so conservative that they can show very beautifully how things cannot be done But our treasurer, Mr. John M. Phillips, shows that the whole sum we need, and to which we have pledged ourselves, is within easy reach, and that our Fall campaign will bring the full million into the treasury. Two things are bound to triumph—prohibition and the million for missions. The time of victory is not far distant. When the hour strikes we shall rejoice together. You will not have to sing any longer, "The Good Time Coming," but "The Good Time's Come at Last." In that bright day much of the money now spent in intoxicating drinks will be used for the conversion of souls here and abroad. Then the saloon will be as complete an antiquity as a slave-block or the fuming laboratory of a mediæval adept in the Black Art."

—A prayer meeting is held on Sunday morning during the annual meeting of the American Association for the Advancement of Science. This year it was attended by over eighty members, many of whom participated in the exercises. Professor Drummond delivered an address

—A certain minister in Maine has his sermons printed and sends a copy on Monday morning to each member that was absent from church on Sunday.

[Bombay Ministers please copy.]

Selections.

MISSIONARY MEETING IN INVERNESS —ADDRESS BY AN INDIAN PRINCE.

On Sunday evening their Highnesses, Prince Hurnam Singh, second son of the late Rajah of Kupperthulla in the Punjaub, and his wife the Princess Hurnam Singh, who arrived at Inverness on Saturday on a tour in the North, were present at a missionary meeting in the Music Hall. The day had been devoted by the Free Church ministers in the town to the subject of Foreign Missions, Rev. Dr Murray Mitchell preaching in the Free High Church. Rev. Donald Macivor in the Free North Church, and Rev. H L. Mackenzie in the Free West Church and Queen Street Church. It was announced that Prince Hurnam Singh would preside at the Music Hall meeting, and there was a crowded attendance—every available inch of sitting room and standing room being taken up, while hundreds went away without obtaining admission. The Prince, it may be mentioned, came to this country with his wife, as the representative of the Kuppurthulla Principality at the Jubilee celebration. His father, the late Rajah, was professedly a Christian, though never actually baptized. The Prince was brought up at the station of Jullundhur, in which there was an American Presbyterian Mission, and was baptized when a young man. He has ever since evinced a strong attachment to Christianity. Their Highnesses return to India in two or three months, but will leave their three sons to be educated in England. Both speak English with perfect ease. The Prince and Princess, handsomely dressed in native costume, took their seats on the platform of the Hall, accompanied by Dr Black, Mrs Black, Dr Murray Mitchell, Rev D. Macivor, Rev. H. L. Mackenzie, Rev. Dr Laughton, Greenock; Rev. Mr Macrie, Ayr, &c. Dr Laughton opened the meeting with prayer.

Prince Hurnam Singh, who spoke with scarcely a trace of foreign accent, said—Ladies and gentlemen,—When my rev. friends, Dr. Murray Mitchell and Dr Black, asked me last night to preside at and address this meeting to-night, I must confess that I felt very nervous, and nothing would have induced me to consent to it but that it will give me an opportunity to say a few words on behalf of our dear Master's cause, in which, I am sure, most of us here to-night are deeply interested. Ladies and gentlemen, you must not expect an eloquent address from me, for I must say that I am not given to making speeches or addresses to an audience such as this Moreover, your language is foreign to me. The question of missionaries and missions, and what they are doing in India, has been often put to me in this land as well as in India. And I have always said they are doing a great deal of good. It is true that the mass of the people in India are not coming forward to embrace Christianity. But that is no reason to make any one doubt the good work that is being done among them. The seed is sown steadily and patiently by the humble pioneers of the Gospel, and in God's own time there is no doubt that it will bear abundant fruit. You must bear in mind that India is not a country like other small countries, or like other small islands, where we hear that Christianity is making rapid progress. India has its own religion, and, I may add, its civilisation for ages. And that religion has such a strong hold on the minds of the people—being interwoven with all their social and religious customs—that it is very hard to break off those ties for the simple religion of Christ, which is being taught to them by the foreigners. You can have no idea of the great sacrifice that the Hindu has to make, and the persecutions and the trials which he has

to undergo, when he renounces the faith of his forefathers. There are many among them whom I know who believe in Christ in their heart, but they are not bold enough to come forward to acknowledge Him openly as their Saviour. There is now a great deal of opposition started by societies in India which, for the time being, hinder the cause of Christ. But, in my opinion, we have no fear of those societies. They only show that there is a religious awakening in the minds of the people of India. Education is shaking the foundation of the old Hindu religion; and castes and prejudices are fast dying away. People, therefore, are seeking to find a happy medium—a religion that would suit their own convenience. Such a state of matters cannot last for ever, for human souls need something more than convenience—something more sure, something more lasting, and that is the religion of Christ and Christ alone. Frends of missions must never feel disheartened. Rather more they should feel zealous in the good cause in which they are engaged. Now that education and civilisation are making such rapid progress in India, it is the duty of each individual in Britain to feel the responsibility of the charge that Providence has committed to them in giving over India into their hands. India feels thankful to the British Government for the various social, intellectual, and political changes that have been brought into the country; and in saying this let me assure you that India is loyal to the British Crown But this is not all. You owe another duty which is something higher than that, and it is this, that you must freely give to the people of that country the knowledge of that truth which has made England so great. Ladies and gentlemen, the vineyard is full. What India wants is more workers—workers of all denominations, more mission schools for boys and girls, more medical men, and above all women to educate the women of India, without which we cannot expect those great results to which we look forward. Now, in conclusion, I must thank Dr. Murray Mitchell and Dr. Black for the privilege of allowing me to preside here to night; and you, ladies and gentlemen, for the courtesy with which you have listened to me. Add for my own part, as well as for my wife's, I would simply say that we shall always remember with great pleasure our visit to Inverness (Applause.)

Dr. Murray Mitchell, who next addressed the meeting, said that he had often stood upon missionary platforms, and, to the best of his ability, he had spoken on behalf of the cause of missions; but he did not think that he ever stood upon a missionary platform with his heart filled with deeper thankfulness to God than he did on the present occasion, for he never before addressed a missionary meeting that was presided over by an Indian Prince, and that a Christian Prince. He never before addressed a missionary meeting, at which they were honoured with the presence of an Indian Princess, and that a Christian Princess. He was sure that he spoke the feeling of every one there present, when he said that they were not only deeply interested by what they saw and what they heard on that occasion; but they were most deeply thankful to God for the privilege granted to them in seeing their beloved friends, and listening to the admirable address with which the Prince had just favoured them—an address well weighed, judicious, temperate, Christian in every part of it. Dr Murray Mitchell next alluded to the progress of the Gospel in Japan and the South Sea Islands, and thereafter proceeded to speak on the work carried out by the missionaries in India. They talked, he said, of the greatness of the ancient Roman Empire. The population of India at the present day was more than double the population of the Roman Empire even in its palmiest days. That magnificent eastern country had, in the sovereignty of God been entrusted to the care of Britain. What a solemn responsibility was laid on those islands of ours; God grant that they might not talk of the greatness of their dominion so much as of their responsibility. It would appear as if the Gospel was not moving fast in that land, and yet statistics showed that at the present rate of progress India would be Christian in less than a century. A century was not long in the history of a nation, but within that time India shall become, as one of the fairest portions of the earth, one of the fairest portions of the Messiah's heritage; India, that mighty land, would cast herself in sorrow and supplication at the feet of Christ, grieving that she had been so long in accepting His salvation He could not enter into details that evening but he wished to say that Mahommedism—even that proud system—yields to the Gospel more rapidly by far than was generally believed. He next touched on the great work for women missionaries in India, and showed how the barriers which at one time prevailed against them are now being removed. Dr Murray Mitchell, in conclusion, expressed the opinion that very soon, instead of one man and one woman going out to India at the present time, they would have ten men and ten women missionaries going out to India. The heart of the Church was being touched, and when such was the case, tell him not of the difficulties; tell him not of the pride of the Brahmin and the Mahommedan, or the wordly-mindedness of the Parsees; the arm of God was free to move when the heart of His Church was touched, and she called on Him for aid.

The Rev. Mr. Macivor next delivered a short address, and gave an account of mission work in China. A cheering and inspiring fact in regard to the work among the Chinese was that the great increase in native converts was not so much caused by the increase of European or American missionaries, as by the aggressive missionary enterprise of the Chinese Christian Church themselves. He briefly detailed the work among the Hakas, who number between 10 and 12 millions in population, and referred to the difficulties which beset the missionaries in their efforts. Mr Macivor stated that he is shortly to return to China, where he has been engaged in the mission field for several years past.

The Rev. H. L. Mackenzie, who was the next speaker, also gave a stirring address upon mission work in China, where he has been engaged during the past twenty-seven years. Alluding to the past civilization possessed by China, Mr Mackenzie pointed out that China was awakening up to its resources, and its mighty power as a nation would come to be felt more and more among the nations of the world as one of the great forces that had to be reckoned with. But what they had to do as Christians was to remember that she was one of those nations whom the Lord would have them to make disciples of; they had to remember that she was a great, ancient, populous nation still almost entirely heathen. He related the efforts of missionaries since the opening of China to them in 1840. Mr Mackenzie also stated that he is again, for the fourth time, about to return to China.

At the close,

The Prince said—I think we should be all thankful to God for the accounts we have just heard. I hope that the appeal which has just been made by those reverend gentlemen who are now about to leave this country will not be in vain, and that they will stir up the hearts of many among you to give yourselves to the work for the love of Christ.

The meeting then terminated.—(*Inverness Courier.*)

THIS is a horrid wickedness, to comply with the Word of God in little matters on a design that you may covertly wrong Him in greater. —*Gurnall.*

CANON WILBERFORCE ON FOREIGN MISSIONS.

AN OUTSPOKEN ADDRESS.

ON Friday evening Canon Wilberforce delivered an address on Foreign Missions at a special service held at St. Mary's Church, Southampton, in connection with the celebration of the one-hundredth anniversary of the consecration of the first Colonial Bishop. Speaking from the chancel steps, and intimating that his remarks were intended rather as a colloquial conversation between himself and those he was addressing upon their mutual national and Church responsibilities in regard to missions abroad than anything in the nature of a sermon, the Canon drew the attention of his hearers to the pertinent question—What had been the effect of England's so-called civilisation upon other nations during the last half-century? Had they read the record in the public newspapers of the conference of representatives from abroad held here during the time of the Colonial Exhibition, who with one voice declared that the English flag, name, and nation had brought misery, degradation, and desolation, wherever they had gone? Only the other day, he was speaking to the Governor of Hong Kong, formerly Governor of New Zealand, who, describing what had been the effect of the association of Englishmen with the native races, told him the pathetic way in which the king of the Maories lamented over his people destroyed by the deadly fire-water of the white man. Not long ago, too, one of the leading Bishops of America, whose life had been devoted to missionary work among the Indians, told them that five-and-twenty years ago he went to a colony of natives who had not been visited for some time by white men, but the leader came forward and said they did not want Christ, for the white men who worshipped Him had brought them cursed fire-water and ruined his tribe. Indeed, in every direction where our white civilisation had gone it had been accompanied by terrible sins taken from our own country. He need not tell them, further, of the introduction of these evils into Cairo, where it was a positive fact that the Government broad arrow was marked upon houses of ill-fame, showing they belonged to the British army of occupation, wherein vices of every kind and description had been propagated, because, forsooth, it had been necessary for us to protect the country—God save it from such protection as this! Look at India, too, and if there was any part of the world for which we in England were responsible it was our great dependency there, and yet the history of our dealing with that country was not one to make any Englishman proud. In the early days of our rule there we positively forbade any missionary to preach the Gospel to the people, and British soldiers were compelled to salute the idol Juggernaut till a conscientious drummer boy made such a stand as eventually did away with this custom. One who had laboured for many years in India had said that if Englishmen left that country to-day they would mainly be remembered by the drunkards they left behind them. Dealing next with the question of Episcopal supervision, the Canon said he wished to be perfectly open about the matter, and greatly as he valued the Order he did not believe that a Bishop made the Church but the Church the Bishop, and he could not accept what might be called the nebular theory in regard to bishops, viz., the principle that by sending out a Bishop there would radiate from him a Church He believed, too, that the way into the Church was through conversion to Christ, and not that the way to conversion to Christ was through the Church. He thought, further, there was the greatest possible danger in our imagining we could spread the Gospel by taking out to the people abroad a Church system instead of the simple Gospel incorporated in the life of

the missionary, whatever might be his creed. In India at the present moment the spread of Christianity was hindered by their miserable sectarian differences, and he believed they were mainly kept alive by the want of elasticity and deplorable rigidity of the Episcopal Church. In 1883, for instance, there was held in Calcutta a gathering of the representatives of every missionary society in India, so that they might approach nearer to each other and sink their sectarian differences in the common cause they had at heart; they asked the Bishop of Calcutta to preside, and he deeply regretted to say he refused. Then there was the Army Scripture Readers' Society, which had been working so indefatigably among our troops in India, but the Episcopal Church refused to aid the Society unless it altered its basis so that every reader should be a communicant of the Church of England, and this being done, many earnest, prayerful men were driven out of its ranks, with the result that the work was greatly hindered, and now there was not one reader labouring in the great Bengal presidency. Bringing his remarks to a close, the Canon asked his hearers to consider whether they were spreading the Gospel in a foreign country they had any right to exact a single test, except that of Jesus only? If they told the heathen they could only find the Saviour after one particular external manifestation of His Church on earth, were they not cramping the Gospel, and paralyzing the power of the "river of life?" Therefore, what he ventured to plead for—although his voice might reach no farther than the walls of that church—was that there should be more flexibility and less rigidity in the Episcopal Church abroad, so that they might break down some of their miserable cramping ecclesiastical barriers, and open their hearts to all those who loved the Lord Jesus Christ; for they might depend upon it if their Church was indeed to prove itself of the salt of the earth, and successfully oppose the advancing tide of sin and evil in every direction, it must not stand rigid and like a rock immovable, basing itself upon its pride of pedigree going back eighteen centuries, but rather upon its life and power of to-day, in this nineteenth century, and its knowledge of how to adapt itself to altered circumstances.

THE FRUITAGE OF PROHIBITION IN KANSAS.

BY PETER MCVICAR, D.D.,

President of Washburn College.

THE prohibitory amendment to the Constitution of Kansas, was adopted in the autumn of 1880. The law to enforce this amendment went into effect in May, 1882, a little over five years ago. The majority by which the amendment was adopted was small. Many of the temperance people were apprehensive as to the result. Would it not remain a dead letter upon the statute books? For several years, even as late as 1885, in some cities the sentiment was strongly against the enforcement. But the growing sentiment of the people in the rural districts and in the smaller towns, became so intensified, that county officers and state officials even were made to feel the pressure of popular indignation against the saloon and against any city that persisted in thwarting the will of the people.

The most refractory points were visited by the attorney-general of the state in person, and by the strong arm of the law every saloon was closed. It may now safely be affirmed that the prohibitory laws of Kansas are enforced as effectively as other criminal laws.

The Governor of the state, a few days since, addressed a letter to the general manager of the Associated Press, in refutation of floating statements as to the failure of prohibition in Kansas. At the adoption of the Constitutional Amendment, the Governor was one of those who believed that the measure was a mistake, but the results have fully convinced him of the opposite. From statistics carefully gleaned the following showing is made:—

In 1880 the population of Kansas was 996,096; now it is fully 1,650,600.

In 1880 Kansas had only 3,104 miles of railway; now about 7,000 miles—more than double.

In 1880 the assessed valuation of property, real and personal, aggregated only $160,891,689; now the returns indicate a total of $300,000,000—nearly double.

In 1880 Kansas had 5,153 school-houses, 2,514 churches, and 347 newspapers; now 8,500 school-houses, 3,500 churches, and 700 newspapers.

In 1880 only 55 towns had populations in excess of 1,000; now over 200 towns have each over 1,000 inhabitants, 25 towns each over 5,000 inhabitants, and four have each over 20,000.

In 1880 only 8,868,000 acres were planted in crops; this year the area planted is 16,000,000—nearly double.

In 1880 the value of the farm products was about $84,521,000; in 1886 over $264,000,000.

During the past two and one-half years 17 new counties were organized; 4 more are about to be organized, with only 2 unorganized counties remaining.

The Governor closes his communication with the following strong and terse statement of the case:—

"The cities and towns of Kansas, with hardly an exception, have kept pace in growth and prosperity with this marvelous development of the state. Many of them have doubled their population during the past year, and it is a remarkable fact that several cities and towns languished or stood still until they abolished their saloons, and from that date to the present time their growth and prosperity has equalled, and in some instances surpassed, that of other places with equal natural advantages.

"The summing up of the facts of a census confute and confound those who assert that the material prosperity of any community is promoted by the presence of saloon. So far as Kansas and all her cities and towns are concerned, the reverse of this assertion is true. The most wonderful era of prosperity, of material, moral and intellectual development, of growth in the country, cities and towns ever witnessed on the American continent has been illustrated in Kansas during the past two years, the period of its most energetic and complete enforcement."

The prohibitory movement now is of the nature of a great moral reform. The people are behind it. And the day may not be far distant when the wonder will be, as in the case of American slavery, that the saloon should ever have been tolerated in any civilized community.—(*Independent.*)

Miscellany.

—Letter from Siam in the *Medical Missionary Record:* The next day the Prime Minister brought us a message from the King inviting Dr. Thompson and his medical assistant, with Rev. Mr. Cooper and myself, to an audience with His Majesty on the following day. It was a glad day for us, and an eventful one in the history of this mission. Before reaching the palace we were invited to rest in the rooms of several princes. We had hardly taken our seats before one of the princes began to question us about Jesus and His mission in the world, and for more than an hour we conversed about the creation, miracles, and the crucifixion.

I was surprised to find these princes so well informed in the life of our Lord. They had evidently not only read, but studied, the Bible. They put some very searching questions as to the atonement, the forgiveness of sins, the future life, the differences between the teachings of Christ and Buddha; then as to the nature of our work, the number of converts, what influence Christianity has had on their lives. The princes united in assuring us that they considered our mission of great benefit to Siam, and wished us success.

After this pleasure we were conducted by the private secretary to the palace, and conducted not to the audience-hall, but to the drawing room. At the door we were met by His Majesty with words of welcome. After shaking each by the hand with a warm grasp, he then invited us to be seated, at once relieving us of much embarrassment. He began to inquire kindly after the work in which we are engaged. We at once saw that we had not been summoned to a formal audience with His Majesty, but rather an informal conversation on mission work. The King first of all expressed to Dr. Thompson his gratitude for his services to the wounded sailors, and then for his medical work among His Majesty's subjects, assuring him of future aid, urging him to carry on the work to the best of his ability, and exhorting him to train a native force in medicine. He then told us of his joy at seeing our little school-houses over the city, and his desire to see schools established throughout his kingdom.

We suggested compulsory education. This His Majesty promised to consider. The King then called a prince, the Minister of Education, and told him that if the missionaries should apply for text books or other aid for the mission schools, he must grant them freely. We expressed to His Majesty the gratitude of the Board of Foreign Missions for liberal aid and encouragement received from His Majesty in the past; also for the liberty granted the missionaries in their labours. His Majesty replied that he always had and would in the future encourage the American missionaries, being fully persuaded that they were deeply interested in, and labouring for, the good of his people. He then bestowed upon Dr. Thompson a handsome silver medal, and to Dr. Thompson's medical assistant he gave a well-filled purse, to Rev. Mr. Cooper and myself beautiful presents, saying "These are tokens of my appreciation; they will serve to keep this occasion in remembrance." After taking us each by the hand and wishing us success in our good work, His Majesty withdrew.

But this was not all: the King's private secretary handed us two letters, one from Her Majesty, the Queen, addressed to the ladies of the Mission; the other from the King to the gentlemen of the Mission. The former read as follows: "Her Majesty, the Queen, has been informed of the work of the lady missionaries in the girls' school, and of your desire to establish a home for aged women. This work has produced great joy and grati-

tude in Her Majesty's heart, and it is Her Majesty's pleasure to grant the sum of sixteen hundred ticals ($960) to aid you. Her Majesty prays that this work may be carried on free from difficulties, and ever prosper."

The King's letter is as follows: "His Majesty, the King of Siam, has been informed of *the medical mission work* in Petchaburi, and deems it a great pleasure to aid in this department of your work. His Majesty feels that it is proper to uphold this work, because it is one of vast benefit to his people. He therefore takes pleasure in granting you the sum of two thousand four hundred ticals ($1,440) for the purpose of enlarging your hospital buildings. His Majesty asks that you labour to complete this work and that it may be finally established, and ever prosper."

Surely it is not hard to see the hand of God in all this. To his name be all the glory.

TELEGRAPHIC NEWS.

Constantinople, September 15th: In consequence of a Rustchuk journal having published an article insulting to the German Vice-Consul, Germany has applied to the Porte for permission for three Ironclads to pass through the Dardanelles, in order to go to Bulgaria and demand of her reparation for the insult.—The Porte, however, hesitates about giving the required permission.—The Bulgarian Government have in the meantime suppressed the offending journal, hoping by so doing to appease the wrath of Germany.

Cairo, 15th: The Nile has risen to an extraordinary height this year, causing serious floods throughout the country.

London, 16th: Parliament was prorogued today.—The Queen in her speech says:—My relations with all Foreign Powers continue to be friendly.—After somewhat protracted negotiations with Russia regarding the Afghan Boundary the matter has been settled in a satisfactory manner. His Highness the Amir of Afghanistan has readily accepted the Boundary of his Dominions as demarcated by the joint British and Russian Commissions, and I hope that the Convention now concluded will conduce powerfully towards the maintenance of a lasting peace in Central Asia.—A Treaty having reference to the relations of China with Burma has been ratified, and I have a confident hope that the general pacification of the latter country will be soon fully carried out. A settled form of Government is being gradully introduced into the most remote districts.—A Convention proposed to the Sultan of Turkey, defining the condition on which it would be possible to withdraw my troops from Egypt, remains unratified and the course of action imposed on me by my obligations to the Ruler of that people remains unchanged. The presence of my forces in Egypt has secured to the inhabitants the substantial blessings of tranquillity and the effectual support of the Khedives's efforts to promote good government and the prosperity of his people. Her Majesty then makes allusion to the Canadian Fisheries Commission and expresses her hope that the debates of the Colonial Conference will have the effect of strengthening the affections of her subjects in all lands and binding the Empire together.—The grave depression in trade has been less severe of late in all branches except farming.—Her Majesty trusts that remedies will soon be provided for the wants and troubles of Ireland, which will gradually but completely restore order and encourage a state of peaceful industry in that country.—The speech then enumerates other measures that have become law during the Session and concludes with saying how deeply the Queen has been affected on the occasion of her Jubilee by the expression of the fervent loyalty of her subjects in all parts of the Empire, and that she trusts she may be spared for some years yet to continue to reign over her loving, faithful and united people.

Paris, 16th: The Republican papers, discussing the Manifesto issued by the Comte de Paris, consider that the Royalist declaration will have the effect of strengthening the Republic, and probably resulting in the overthrow of the Rouvier Cabinet, which leans towards the monarchists.

Berlin, 17th: The Emperor William has returned here from his visit to Stettin.—His Majesty, while there, did not see the Czar.

Zanzibar, 17th: Some Zanzibari messengers have reached Emin Pasha, who was greatly astonished to hear of Stanley's Expedition for his relief.—The Pasha was quite well, and had obtained an ample supply of provisions.

St. Petersburg, 17th: An article appears this morning in the *Moscow Gazette*, expressing sympathy with the Maharajah Dhulip Singh's claims, and stating that the people of India trust Russia will liberate them from the yoke of the British.

Naples, 17th: Cases of cholera are greatly on the increase here and in Missina.

Berlin, 18th: Germany will most probably be content to accept the reparation given by Bulgaria for the insult offered to her representative at Rustchuk.

Vienna, 18th: Count Kalnoky is returning from his visit to Prince Bismarck.

London, 19th: The *Times*, in this morning's issue, states that an agreement has been come to between England and France, that the supervision of the Suez Canal shall be entrusted to an International Commission to be composed of all the Consuls residing at Cairo, and that a technical commission shall be named for the purpose of delimitating the neutral zone.—The only point that now remains to be settled is the question of an armed force for the protection of the Canal and to guarantee that the neutrality be respected.—This will probably be fixed at two thousand troops.

Moscow, 19th: A Free Cossack, named Aschimoff is engaged here in recruiting for a fresh religious mission to Abyssinia. He has already gained numerous adherents.

Cairo, 19th: The waters of the Nile have commenced to fall.

Berlin, 19th: Germany has accepted the action of Bulgaria in suppressing the Rustchuk Journal as reparation for the insult offered to the German Vice-Consul by that paper.

London, 20th: Her Majesty the Queen has been pleased to confer the Grand Cross of the Order of the Bath on Sir Robert D. Morier, British Ambassador at the Court of St. Petersburg. Sir West Ridgeway has been made a Companion of the same Order and Captains Barrow and de Laessoe have been made Companions of the Order of St Michael and St. George for their services in connection with the Afghan Boundary Commission.—Her Majesty in reply to an appeal from King John has written him a letter with the object of trying to bring about a settlement of the differences between Italy and Abyssinia.

Berlin, 20th: The German Police have arrested a son of M. Schnaebel, aged sixteen years, while he was affixing a seditious placard to the frontier post between France and Lorraine.

Tiflis, 20th: General Komaroff' Governor of the Trans-Caspian District, is about to start for St. Petersburg.—Barracks, built of stone, have been erected at Kerki for the Russian troops.

London, 21st: A proclamation has been issued announcing that the National League is to be suppressed in County Clare and in certain named portions of five other counties.—The *Standard* publishes a special telegram from Teheran, which states that General Noor, (sic) one of those who escaped from Teheran with Ayub Khan, has been captured near Herat. Up to the present the whereabouts of Sirdar Ayub Khan himself have not been discovered.

Paris, 21st: *Le Temps*, writing on the subject of the arrest of M. Schnaebel's son by the German police, says that the youthful age of the offender deprives the fact of any importance, but that the incident is to be regretted as tending to re-excite the sore feeling between the two nations.

Portesmouth, 21st: H. M. Troopship *Malabar*, with the second batch of reliefs for India, left here to-day for Bombay, where she is due on 20th October.

London, 22nd: Mr. O'Brien declares that should he be convicted he will not perform the tasks allotted to him while in prison.

Pera, 22nd: Ahmed Faris Effendi, a great Arab poet and litterateur, died yesterday aged eighty-seven years.—The body will be sent to Mont Liban.

PASSENGERS SAILED

Per Str. *Britannia*, 21st Sept.

For London—Lieut P J H Aplins Mr R J Thompson and Rev W Alexander.

For Glasgow—Lieut M D G Jones Mr L H Tamplin and Captain Ace.

For New York—Rev Dr Fairbank.

Per P. and O Str. *Valetta*, Sept. 23:

For London—Mrs Hathornthwaite, child and infant Lieut Col J Campbell Walker Mrs Allison Col and Mrs Mander Surg Major Fasken Col A J Howe Rev O Kirk Mr Wright Mr Pelch Mr J Weir Miss Harrold Miss Ogg Dr Singleton Mrs Mercer Henderson Miss Chatfield Mr Hiley Mr Keast Mr McKillan Mr A Crawford Mr J Thomson Mr and Mrs Crawley and children Mr and Mrs Davidson and infant Lieut J F N Birch Mr R Allan Mr J Galloway Mr T Baker and Surg R Fitch.

For Brindisi—General Carnegy Rev J S Beaumont Mr O I Connell Mrs A Newnham Mr Lala Bhagat Ram Raizada Mr Lala Markanand Lal Varna Mr L Jagmohan Lal Col J Hibbert Dewan Boulat Ram and Mr W Young.

For Aden—Mr A S Bremner and Mr Ardeshir Dadabhoy.

For Venice—Mr H R Scott Surg-Major Martin and Col H Chapman.

PASSENGERS ARRIVED

Per P. & O. Str. *Australia*, Sept. 19:

From London—Mr J W Howell Mr and Mrs Wilds 2 children and infant Major and Mrs Malcolm Rogers Mr Jones Mr H Warren Surg Major and Miss Patterson Mr W H Godden Mr A Grey Mr Wilkinson Miss B Kemp and infant Mr Sullivan Mr P C Beck Mrs Mellor infant and child Mr W Rogers Mr Glenn Mr E Osborne and Mr E S Martin.

From Venice—Lieut W G Wild

From Brindisi—Mrs Otto Eck Mr H Bathe Mr J Bradley Mr A B Forde Mr A W Davies General Perkins Mr Tayleur Mr C Dunnell Major G W Rogers Mr E A Elvin Mr W E Evans-Gordon Mr J T Menzies Mr Warwick Mr F Reilly Major-Gen and Mrs Edwards and Mr Lovett.

Per Str. *Singapore*, Sept. 19th:

From Genoa—Mr C F Usher Col Dundas Mr H C Nicolette Dr Schreve Mr Schreve Mr Edwards Mrs Edwards Mr D J Blood and friend and Sgt Capurro.

Domestic Occurrences.

BIRTHS.

BONNAR—September 16, at the Mission House, Deoli, the wife of the Rev W Bonnar, of a son, still-born.

GRENNAN—September 19th, the wife of E H. Grennan, Bombay Police, of a son.

DEATHS.

CRISP—September 13th, at Bolarum (Deccan) of Convulsions, Donald John, the eldest child of Alice and John Crisp, aged 2 years, 9 months, and 3 days. "Not lost, only gone before."

BONNAR—September 18, at the Mission House, Deoli, Annie, the dear wife of the Rev W Bonnar.

MURRAY—September 18, at Indore, Central India, Charlotte, wife of the Rev R C Murray, Canadian Mission.

"BOMBAY GUARDIAN."

The following subscriptions have been received up to date:—

	Rs.	A.	P.
J. R. Brown, 31st January 1888	2	8	0
Rev. A. W. Rudisill, 27th Dec. '87	7	10	0
S. Antony, 24th July 1888	7	10	0
Lt.-Col. Prideaux, 25th March 1888	23	0	0
Rev. S. B. Fairbank, 24th Sept. '88	9	4	0
A. Christie, 12th November 1887 ...	7	10	0
S. Holland, 31st January 1888	10	0	0
Mrs. Addis, 30th September 1888 ...	7	10	0

TERMS OF SUBSCRIPTIONS: Rs. 6 in advance; per annum, with Indian postage, Rs. 7-10; with postage to England viâ Brindisi Rs. 10-14; America and to other Foreign countries, Rs. 9-4. For smaller period in proportion.

SHORT ADVERTISEMENTS in small type, As. 2 per line for first insertion and 1 anna per line for succeeding insertions.

Special contracts can be made for Advertising.

DOMESTIC OCCURRENCES, 8 As. per insertion.

All business letters should be addressed to Sumant Vishnu, A. V. Press, Two Tanks, Bombay.

Letters for the Editor may be addressed to him at the abovementioned Press.

Advertisements.

READING ITEMS.

—:o:—

"50 YEARS IN THE CHURCH OF ROME," Chiniquy, Rs. 5, 10, and 3-12-0; "The Papacy of Modern Times," Rs. 3, 12; Papal Idolatry 6 as; Babylonianism, 6 as; The Papacy, 2½ as.

Send for List of publications on Romanism, Secret Societies, Temperance, &c.

MANAGER INDIA WATCHMAN, BOMBAY.

☞ "*India Watchman, Rs. 2 per annum.*

FREE! "Licensing of Sin in India," sent free for ½ anna for postage; "The C. D. Act of India," 8 as.; "Purity Crusade," 10 as; Purity Trumpet, Re. 1, for one year.

The Publisher Purity Trumpet, BOMBAY.

SPLENDID ORGANS.

JUST received a new stock of Cabinet Organs. Some of them are the most beautiful we have ever offered to the public in India. Prices from Rs. 106 to Rs. 455. Still larger Organs will be ordered when desired.

One peculiar feature of our Agency is that *all the profits are given for the promotion of Mission-work.*

A new Illustrated List is issued; it will be sent free to any address.

THE AMERICAN AGENCY, BOMBAY.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English with marginal references and maps bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto Old Testament, half-sheep. Price, 1 rupee per copy: in cloth, 12 annas.

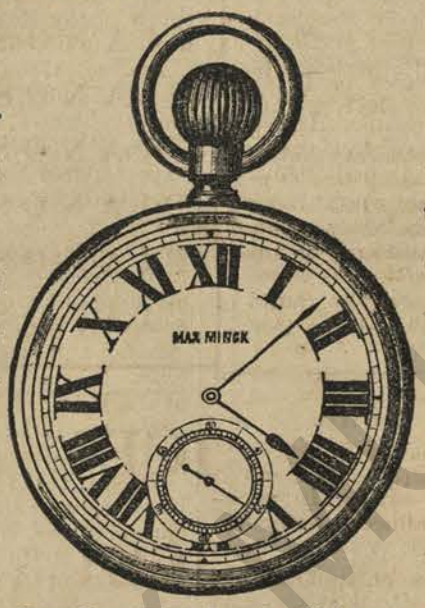
Ditto Genesis 12 mo., revised edition. Price one anna per copy.

STARTLING!! BUT A FACT!!

THE CHEAPEST WATCH IN INDIA,

THE "CHALLENGE KEYLESS WATCH."

Rs. 8 only. **Rs. 8 only.**



Superior to any American or other Watch imported to India for that price, being a genuine Watch, having the full complement of works inside & the duration of winding, &c., being the same as any ordinary Watch sold at Rs. 20 and upwards.

A pretty Nickel Silver Keyless Watch, with Side pin to move the hands, enamelled dial with bold figures, and second hands.

GUARANTEED 2 YEARS.

Sent out in a neat case with spare spring, and spare glass.

Properly examined and regulated before despatch.

For a rupee more a fine Canadian Gold Guard will be sent, or ½ dozen for Rs. 5.

SPECIAL ALLOWANCE.—By ORDERING 6 Watches, at one time, 6 Canadian Gold or Nickel Silver Guards are suppled free.

"THE CHALLENGE KEYLESS PRIZE,"
NOTICE.

Owing to instructions received from Government I have been prohibited from advertising the "Challenge Watch" prize of the "Gold Minute Repeater."

MAX MINCK, BOMBAY, HORNBY ROW.

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

THE TEMPERANCE HALL

BOARDING ESTABLISHMENT,

Under the management of Mrs. Briggs, Lower Colaba.

House open to the sea, first class table, and all the comforts of a Christian home are offered in this Establishment.

Temperance Hall Coffee, Tiffin and Reading Room open to the public from 6 A. M. to 10 P. M.

All are invited to visit here.

J. BRIGGS.

TEMPERANCE BOARDING ESTABLISHMENT,

KHANDALLA.

Apply to MR. SUMMERS.

FOR SALE.

	Rs.	A.	P.
AMERICAN Mechanical Toy.....	5	0	0
AMERICAN Fever Pills, (6 dozen in a phial)	1	4	0
AMERICAN Magic Lantern, with slides, for children. A nice birthday present	20	0	0
AMERICAN Hair Vigour, per bottle	2	0	0

Restores gray hair to its natural vitality and colour.

Address,—Manager, *Bombay Guardian*, Two Tanks, BOMBAY.

A LADY (WIDOW) of a well-known Indian Missionary, offers comfortable home in Edinburgh for three or four children.—Address—"B." Mrs. Wylie, 47, South Bruntsfield-place.

ARCHIVE COPY NOT FOR SALE

WILLIAM WATSON & CO.,

28, APOLLO STREET, BOMBAY.

27, LEADENHALL ST., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church* in *India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*; secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge *No Commission* for Booking Passages. We can supply Stores of every description and can early order out from our London or Continental Branches anything that may not be on hand.

SUPPLY STORES.

Hand-books, and full particulars on application personally or by letter or wire.

WOMAN'S MEDICAL MISSIONARY TRAINING SCHOOL, BOMBAY.

THIS Institution is designed to give preparation in Medicine and Nursing to ladies desiring to enter Missionary work.

Miss Saleni Armstrong, M. D., Lady Superintendent, will be assisted in the MEDICAL LECTURE COURSE by prominent Bombay physicians.

The COURSE in NURSING will be in the charge of a lady thoroughly trained in this work in England.

Bedside instruction will be carried on in connection with a PRIVATE HOSPITAL under Dr. Armstrong's care. Biblical instruction will be regularly given by Rev. George Bowen and others. Special care will be given to religious training.

TERMS.

Entrance fee	... ...	Rs. 10
Tuition and Board, *per mensem*	...	,, 50

Application for admission may be made to

REV. J. S. STONE, M. D.,
Grant Road, Bombay.

ESTABLISHED IN 1835.

BROWN & Co.
UNDERTAKERS AND SCULPTORS
CLARE ROAD, BYCULLA.

UNDERTKERS BY APPOINTMENT TO THE Garrison of Bombay. Magistrates of Police P. & O. Company. Railway Infirmary. Byculla Schools

BOYS' HIGH SCHOOL, NAINI TAL.

Affords every social, moral, climatic and educational advantage to be obtained in this country.

For Prospectus address—
REV. J. W. WAUGH, D. D.,
Principal.

PIANOS! PIANOS! PIANOS! PIANOS! PIANOS! PIANOS! PIANOS! PIANOS!

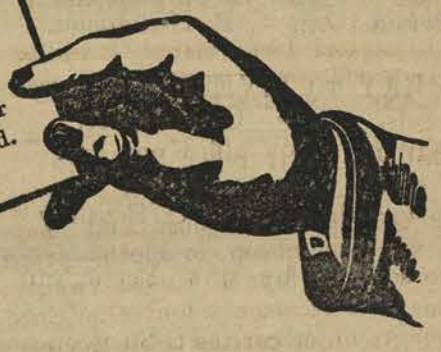
S. ROSE & COMPANY,
BOMBAY.
PIANOFORTES
ESPECIALLY MADE FOR
INDIA
BY—SCHIEDMAYER AND SOEHNE
LIPP AND SOHN
AND OTHER EMINENT MAKERS:
SOLE BOMBAY AGENTS
FOR THE CELEBRATED
"SYMPATHETIC"
PIANO.

ICE! ICE! ICE! ICE! ICE!

COURT & CO.,
BOMBAY.
ICE MACHINES
PNEUMATIC AND AMMONIACAL.
Price list post free.

ICE! ICE! ICE! ICE! ICE!

FAVRE-LEUBA and Co.'s
ORIGINAL CAMPAIGN KEYLESS WATCH
At Rs. 25
is the most perfect time-keeper for rough & daily use ever manufactured.
BEWARE OF IMITATIONS.



CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

Indian Service between

BOMBAY, LIVERPOOL AND MEDITERRANEAN.

The following Sailings have been arranged:—

BOMBAY TO MARSEILLES AND LIVERPOOL.

Vessel.	Commander.	Tons.	H. P.	To Sail
s. s. Persia ...	R. Hutchison ...	3317	480	... 5th October, 1887.

BOMBAY TO LIVERPOOL, WITH LIBERTY TO TOUCH AT MARSEILLES.

Vessels.	Commander.	Tons.	H. P.	To Sail.
s. s. Nubia ...	T. Knox ...	3550	480	... 20th October, 1887.
„ Asia ...	J. Craig ...	3550	480	... 5th November, „
„ Belgravia...	G. C. Boothby ...	5000	500	... 17th „ „

"Passengers by s. s. Persia can book through to London (overland from Marseilles.)"

Each Steamer carries a Surgeon and Stewardess and has every comfort for first-class passengers.

Passage money to Liverpool ... ...Rs. 475
Do. do. Marseilles ... . „ 400

Passengers for New York are booked in connection with the Company's Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For Rates of Passage and further particulars apply to

Graham's Buildings, Bombay, 15th Sept., 1887.

W. & A. GRAHAM & Co., *Agents.*

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. The Scottish School, near the Railway Station, Byculla.
2. The "John Connon" School opposite the Queen's Statue, Esplanade, Fort.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers.
- Mrs Engel. } John Connon School.
- Miss Ward. } John Connon School.
- Miss Robinson. } John Connon School.
- Mr. H. R. Wilkinson. } John Connon School.
- Mr. Counsell. } John Connon School.
- Miss Moffatt. } Scottish Schools, Byculla.
- Miss Cooper. } Scottish Schools, Byculla.
- Mr. Bhore. } Scottish Schools, Byculla.
- Mr. Wright. } Scottish Schools, Byculla.
- Mr. Rhenius. } Scottish Schools, Byculla.

French Master—Senor Pedraza, both Schools.

Music Masters—Herr Schmuck, "John Connon School." Herr Mehnert, Scottish School, Byculla.

Certificated Drawing Master. Mr. Maddon Pandurang, Byculla.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught in both Schools. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. Macdonald receives a limited number of Boarders, Boys and Girls, at Byculla.

JOHN FORGAN, Marine Lines,
A. B. WATSON, ditto
Joint Honorary Secretaries

BALDWIN HIGH SCHOOLS.

BANGALORE.

Boys and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

REV. H. C. STUNTZ,
Principal.

PRIVATE HOSPITAL

FOR WOMEN AND CHILDREN,

KHETWADI CASTLE, BOMBAY.

THE object of the above named Institution is to furnish to European and Eurasian women a quiet home, during sickness and confinement, where they may have all home comforts, including the best of food well prepared and tastefully served; and in addition to medical attendance, such careful and skilful nursing as they would scarcely be able to procure in their own homes, or in a general hospital.

Patients seeking admission should apply to the Resident Physician, Dr. Saleni Armstrong, who will determine, by examination, whether the case be a suitable one for the Hospital. It is desirable that application be made in person, and if possible, during the office hours of the Resident Physician, from 7 to 9 A. M. (Sundays excepted). Persons living at a distance may apply by letter. Prices will range from two to five Rupees per day, according to accommodation. Payment required in advance. Hospital convenient to Grant Road Tram.—83, *Khetwadi Back Road.*

H. VOGEL AND Co.

THE MOST **'Reliable'** OF ALL
ARE OUR **'Perfect'** CAMPAIGN

WATCHES.

They are constructed according to the latest inventions.
They have the best ¾ plate movements.
They have a good lever escapement.
They are jewelled throughout.
They have gilded movements.
They have an indestructible keyless construction.
They have white enamelled dials, with bold hands and figures.
They bear our name as a guarantee.
They stand jumping, riding, and any amount of rough wear.
They are dust-proof, the works being protected by a glass inside the case.
They are guaranteed for two years.

Price Rs. 18.

Another watch, in German silver, open face cases, keyless action, similar to above a good timekeeper, with guarantee.

Price Rs. 14.

Compare our Watches and Prices with others, and you will find that you buy better and at least 25 per cent. cheaper. This is a good inducement.

CHARGES FOR REPAIRS.

Repairs and cleaning of ordinary Silver Watches	Rs.	4
„ „ „ of „ Gold „	„	5, 6 and 7
New mainspring, Swiss	„	2
„ „ English	„	3

A large selection of all kinds of Clocks and Gold and Silver Watches in stock, and priced moderately.

H. VOGEL AND COMPANY.,
WATCHMAKERS AND JEWELLERS,
HORNBY ROAD, BOMBAY.

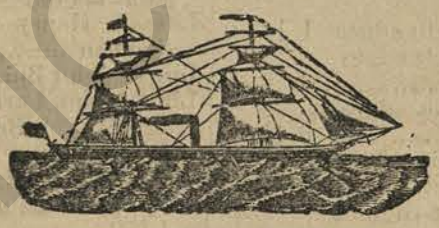
H. VOGEL AND Co.

GEORGE R. PURVIS & SON.

SPECIAL AGENTS TO THE

BOARD OF FOREIGN MISSIONS OF THE

PRESBYTERIAN CHURCH, 23, CENTRE STREET, NEW YORK.



PASSAGES secured by any line of steamers without charge of Commission, and Baggage received and stored till shipment.

REDUCTION obtained for Missionaries.

CABINS selected personally.

PLANS of Steamers and full particulars furnished on application.

For passage apply to

MR. GEO. PURVIS,
Imperial Buildings,
Ludgate Circus, LONDON.

GEO. R. PURVIS & SON,
Elphinstone Circle,
BOMAY.

CHAPOTEAUT'S PEPSIC PEPTONE WINE
Tonic, Digestive and Nutritive.

Chapoteaut's Wine nourishes and sustains the Sick and Convalescent, without fatiguing the stomach by the process of digestion; and is far superior to Beef Teas, Jellies, and Meat Extracts, which cannot nourish the body if the digestive organs are weakened.

This delicious Tonic Wine contains active **Pepsine** and **Peptone** or "*perfectly digested meat*," ready for immediate assimilation with the blood.

The reconstituent properties of Chapoteaut's Peptone Wine, are acknowledged in the London and Paris Hospitals where it is largely used for all affections of the **Stomach, Liver** and **Intestines**, and for **Indigestion, Distaste for Food, Anæmia, Consumption, Diabetes, Dysentery, Fevers**; in extreme weakness and exhaustion arising from **Tumours, Cancerous Affections**, and all wasting diseases wherever an extra amount of nourishment is required.

Chapoteaut's Pepsic-Peptone Wine cannot be too highly recommended as a Tonic stimulant and Restorative to the Aged, Delicate Females, Lymphatic subjects and children, and to increase the quantity and richness of the milk while suckling.

GRIMAULT & Co., Paris. Sold by all Chemists.

TO MOTHERS!

GRIMAULT'S WORM BONBONS

An agreeable vegetable sweetmeat for eradicating all kinds of intestinal worms promptly without pain or danger in Children and Adults.

GRIMAULT & Co., Paris, Sold by all Chemists.

DUSART'S
Syrup of Lactophosphate of Lime

HEALTH VIGOUR BONE MUSCLE

This syrup enriches the blood, and stregthens and restores all the vital energies. Phosphate of Lime is the substance most necessary to our existence, and is indispensable for the formation of the bony and muscular system. When the body lacks the proper amount of Phosphate of Lime, it gradually wastes away, and as soon as such symptoms are observed, Dusart's Syrup (which is the natural restorer) should at once be taken.

Dusart's Syrup is of inestimable benefit to Convalescents, Old or Weakly People; and Rickety Children find in it the calcareous elements required for the solidification of the bones.

Dusart's Syrup is the best Tonic for Lymphatic subjects, and all suffering from Debility, Poorness of Blood and the Excesses of Youth. Dusart's Syrup arrests Diarrhœa, in Children, and is well adapted to Mothers while Suckling and during Pregnancy.

GRIMAULT & Co., Paris. Sold by all Chemists.

Chapoteaut's Morrhuol

The ACTIVE CURATIVE PRINCIPLES extracted from 25 times their weight of
COD-LIVER OIL

Chapoteaut's Morrhuol is contained in small soluble capsules, each of which represents twenty-five times its weight, or more than a teaspoonful of Cod-Liver Oil.

From the experiments made in the hospitals, it has been proved that **Morrhuol** is more efficacious than Cod-Liver Oil, and that Bronchitis, Cough, Night-sweats, Pains in the Chest, and Consumption or Sore Throats yield to its influence; after the first few doses the sleep becomes sound and the appetite returns, which at once indicates an amelioration.

Pale **Weakly Children** with **no Appetite**, and those inclined to be **Rickety** or afflicted with **Skin diseases, Scrofula, Scabs, Running sores on the neck**, and who are continually **Sleepless** and **Restless**, find in **Morrhuol** the curative and calming properties which these affections require, and an increased appetite and healthy appearance soon prove the truly wonderful effects of this remedy.

GRIMAULT & Co., Paris. Sold by all Chemists.

RECOMMENDED BY
Dr. A. VELKAR.
AGENTS :—
J. BROTHERS & Co.,
KALBADEVEI ROAD,
BOMBAY.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.	p.
Earth's Earliest Ages—Pember.			
"*Unveils some of the depths of Satan and unfolds mysteries of Iniquity which make the soul to shudder.*" ...	5	10	0
Also by the same author.			
The Great Prophecies.....	5	10	0
The Anti-Christ, Babylon and the Coming ofthe Kingdom [Davies.	2	10	0
TheNew Name and other Sermons—			
"*They are short and sweet and have both thought and truth in them.*"...	3	6	0
All of Grace—Spurgeon.....	0	12	0
(*and its companion volume*)			
According to Promise—Spurgeon.			
"*Many a timorous believer will here find encouragement to his faith and an aid to his appropriation of those good things which God has provided for those who trust him.*"..	0	12	0
Some Aspects of the Blessed Life—Mark Guy Pearse.			
"*Rich in the deeper truths of Spiritual Life, beautiful in its wise and tender expositions of holy things.*"..	0	12	0
Thoughts on Holiness—ditto	0	12	0
The Life and Words of Christ. Geikie 2 vols.	12	0	0
Godet's Commentary on Luke. 2 vols.	15	12	0
" " John 3 "	23	10	0
" " Romans 2 "	25	12	0
" " 1 Cor. vol I. ...	7	14	0
Biblical Commentary on the Psalms, by Delitsch—Translated by Eaton. Vol 1 Psalm i—xxxv.			
"*The most complete and trustworthy Commentary on the Psalms*".....	5	10	0
"The Men of the Bible"—series.			
Abraham : His life and Times—Deane.			
"*To write a monograph on 'The Friend of God' is a bold venture but the present volume is well worthy of its subject . . . a perfect fund of information.*"	1	14	0
Moses : His life and Times—Rawlinson	1	14	0
Parker's People's Bible—From Genesis to Judges—in 5 volumes,—each	6	0	0
Parker's "Apostolic Life"—a Commentary on the Acts of the Apostles —in 3 volumes.....	18	0	0
Parker's "Inner Life of our Lord"—a Commentary on the Gospel of Matthew—3 volumes.....	18	0	0
St. Paul's Teachings on Sanctification. A Practical Exposition of Romans vi. Morrison.			
"*An admirable specimen of the manner in which a thoroughly instructed and vivacious teacher can lead the lay mind to the most exact scrutiny of the words and thoughts of his text.*"	3	6	0
Notes on the Miracles— {new and Trench .....[ditto {cheap	5	10	0
Notes on the Parables . {edition.	5	10	0
Expository Thoughts on the Gospels, by Bishop Ryle.—New edition complete in 4 vols.	23	10	0
The Doctrine of the Atonement. Lewis Edwardes.			
"*A very valuable book bringing out the infinite value of the atonement of Christ* * * * * *We should be glad to see it in the hands of all readers.*	3	12	0

Jubilee Publications.

	Rs.	a.	p.
Our Gracious Queen,—Jubilee Pictures & Stories from her Majesty's Life by Miss O. F. Walton.			
"*This gifted authoress who has so often touched our hearts with tales of the lowly, has proved equally happy in sketching scenes from Royal Life. It is a charming little volume and will inspire our English maidens not only with living loyalty but with a desire to imitate the example of high faithfulness and sincere piety set by our beloved Queen.*"	0	11	0
Victoria, R I. Her Life and Reign—Dr. Macaulay.			
This book is intended to be more than a passing memorial of the Jubilee year. It contains a complete sketch of the leading Personal and Public events in the Life of the Queen. It also contains very careful sketches, written in Dr. Macaulay's popular style, of the religious, educational, social and political progress during the last wonderful half century. The sections relating to these subjects no less than those bearing more directly upon the personal Life of the Queen will be found to possess permanent value	7	4	0
Britain's Queen—A Story and a Memorial, by Pearl Fisher	1	2	0
The Queen ; Her Early Life and Reign—Valentine	1	2	0
Our Sovereign Lady—A Book for the people—*by the author of "English hearts and English hands."* ...	0	12	0
Jubilee Common Prayers—with vignette of the Queen imprinted in gilt on cover.			
Long Primer 24 mo. Morocco, gilt edges	4	8	0
Bourgeois 32 mo. " ...	3	8	0
Jubilee Prayers and Hymns, with emblematic design imprinted on cover.			
Ruby 32 mo. padded roan, gilt edges	1	14	0
Diamond 48 mo. Calf, gilt-edges round corners	3	2	0
Nonpariel 32 mo. Calf, gilt-edges round corners	6	12	0
Diamond 48 mo. Calf, gilt-edges 2 vols in padded case	10	8	0
Nonpariel 32 mo. Calf, gilt-edges 2 vols. in padded case	13	8	0
Jubilee Souvenir—The Royal Circle at Windsor (Four Generations) a cabinet sized Photograph (with key on the reverse).....	0	12	0
The Victoria Jubilee—a set of Twelve large sized pictures in Relief, illustrating some of the Principal Events of Her Majesty's reign—folding (panoramic fashion) into a neatly printed cover	0	12	0
The Jubilee Photo-frame	1	0	0

	Rs.	a.	p.
Leviticus,—a Practical and Expository Commentary with critical notes—Bonar .....[Beet.	6	6	0
St. Paul's Epistle to the Galatians-			
"*Everywhere are evidences of earnest thought and ripe scholarship, for Mr. Beet is an exegete of a very high order indeed.*".....	3	12	0
By the same author.			
The Epistle to the Romans	5	10	0
The Epistles to the Cornithians ...	7	14	0
An Introduction to Theology—Cave.			
"*With such a guide many will be better able to reach some conclusion in respect to many of the problems at present perplexing Christian thinkers.*"	9	0	0
Joseph the Prime-Minister—W. M. Taylor.			
"*Written in Dr. Taylor's well-known, clear and beautiful style and is rich in evangelical and moral teaching.*" .....[son Wray.	1	14	0
Light from the Old Lamp—J. Jack-			
"*The author displays great knowledge of the world and of human life. The style is racy and bright and the lessons which he deduces are most valuable.*"	1	14	0
The Dragon, Image and Demon, or the Three Religions of China—Du Bose.			
"*Simply admirable. We have met nowhere in any book so intelligible an account as we have here of the three Religions of China and their inter-relations.*"			
"*Profusely illustrated with the quaintest of Chinese pictures*	5	10	0
Ling-nam or Interior Views of Southern China. Henry.			
"*Every chapter teems with well-told and instructive narratives concerning the habits and customs of the Chinese*".....	4	8	0
Charles Haddon Spurgeon, *Preacher, Author, Philanthropist*, by G. Holden Pike.			
"*The title of this book is surely sufficient introduction to public notice. To attempt any thing therefore in this direction seems as superfluous as "to gild refined gold or paint the lily"*.....	2	10	0
Life of Henry Fawcett—By Leslie Stephen.....	9	6	0
Life of John Bunyan—By J. Brown	15	0	0
Life of Wm. Carey—Geo Smith.....	12	0	0
Hugh Stowell Brown His Autobiography, &c.			
"*Should be read by all who are able to appreciate and honour a manly life.*"	3	12	0
John A Lasco —A contribution to the History of the Reformation in Poland, Germany and England, by Hermann Dalton — transl. by Maurice J. Evans.			
"*A contribution of marked value to the history of an era about which we cannot know too much.*"	5	10	0
Life and Work of the Seventh Earl of Shaftesbury, K. G.—Hodder 3 vols.	27	0	0

A Discount of 10 *per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calender month to the value of Rs.* 10 *and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.*

The attention of the Friends of the above Society, and of the Public generally, is invited to the above selection from the stock of books now on sale at the depot. (Address—The Superintendent.)

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, TWO TANKS, BOMBAY.